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ATHENAEUS

THE DEIPNOSOPHISTS

WITH AN ENGLISH TRANSLATION BY

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INTRODUCTION

Ἀρχὴ καὶ ῥίζα παντὸς ἀγαθοῦ ἡ τῆς γαστρὸς ἡδονή.

We may live without poetry, music, and art;
We may live without conscience and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.

The Greek world from Lydia to Sicily early discovered the amenities of skilful cookery. Even the Athenians, who were noted for their simplicity of life, adopted a more refined cookery in the period of prosperity which followed the Persian wars. In Sicily, especially, the culinary art had been raised almost to the dignity of a science early in the fifth century before Christ; and just as Delmonico, coming to the United States three generations ago, taught the simple New Yorker how and what to eat, so the Sicilian cooks, by text-book or travel, raised the standard of eating throughout the Greek *beau monde*. Their prominence in the community is attested by the conspicuous rôle they played in comedy. They appear among the earliest stock characters in European drama. They made gastronomy a fine art, and though they understood little of physiology, they aimed to construct a *philosophie*

du goût, in much the sense in which, centuries later, the French gastronomist Brillat-Savarin laid down rules which prescribed "how to dine, theoretically, philosophically, and historically considered."

The publishing of cookery-books for the instruction both of philosopher and gourmet began in the fifth century. One of the earliest was the work, in hexameter verse, of the Syracusan or Geloan Archestratus (Athen. i. 4 e), which seems to have been republished under various titles, *Gastronomy*, *High Living*, *Dinner Lore* (Deipnology), and *Dainty Dishes* (Opsopoeia). His authority was so commanding that he became known as "the Hesiod or Theognis of epicures" (Athen. vii. 310 a).

In much later times, but still prior to Athenaeus, arose two culinary experts named Apicius, one in Tiberius's reign, the other in Trajan's. Their fame survived in the Middle Ages in a favourite work called *De re coquinaria*, in ten books, a curious parody of which appeared in Philadelphia in 1829, entitled *Apician Morsels*, by "Hamelbergius Secundus."

Athenaeus, whose *Deipnosophistae*, or *The Sophists at Dinner*, is the oldest cookery-book that has come down to us, was a native of Naucratis in Egypt. He lived in Rome at the end of the second and the beginning of the third century after Christ. We know nothing more of his life and activities than his own work reveals. If the Ulpian of his dialogue is really modelled on the celebrated Ulpian of Tyre, the able jurist, who, as praetorian prefect, undertook to carry out the reforms of Alexander Severus and was murdered in the Emperor's presence by the mutinous guard in A.D. 228, the completion of the *Deipno-*

sophistae may be dated not long after 228.[a] Athenaeus mentions (xv. 686 c) the death of his friend, but disguises the tragic circumstances attending it. The Emperor Commodus is mentioned as a contemporary in Book xii. (537 f). In the course of the present work Athenaeus declares that he is the author of two others—a history of the Kings of Syria (v. 211 a) and a monograph on a passage in *The Fishes*, a comedy by Archippus (vii. 329 c). These are no longer extant.

It would be hard to find a Greek work more diffuse in style or more heterogeneous in subject than *The Sophists at Dinner*. Professor Gildersleeve's witty rendering of the title as *The Gastronomers* sufficiently hints at the windy discourses of the worthies here introduced. The reader learns perhaps all there was to learn about cooks—Greek, Persian, Sicilian, Roman, and others; about curious dishes (though recipes are rarely given), elaborate and costly banquets, with the dances and other entertainments which are the "ornaments of the feast"; about music and musical instruments, furniture of the dining-room, menu-cards (not mentioned in any English cookery-book before the eighteenth century), wines, choice and otherwise, medical regimen, cultivated fruits home-grown and exotic, gluttony and abstention, luxury and frugality, wit and pedantry, and a thousand other matters presented in bewildering disarray. Only politics is touched on lightly,

[a] The identification of the jurist with the Sophist, first made by Schweighäuser (i. p. 19), has been much debated. It is accepted by Kaibel, the latest editor, and Wentzel (in Pauly-Wissowa), the latest biographer, of Athenaeus. See Karl Mengis, *Die schriftstellerische Technik im Sophistenmahl des Athenaios*, pp. 31-36.

generally by way of historical reminiscence, although the ethnological and consequently political implications of food and other things are sometimes recognized :

> Classed your kickshaws and razors
> with Popery and wooden shoes.

The *Pax Romana* still prevailed, and Athenaeus's friends were conformists in political matters.

Greek conviviality was not incompatible with more or less sober discussions, and to make a banquet the scene and setting of philosophical discourse seemed natural. Plato's *Symposium*, Xenophon's *Symposium*, Plutarch's *Symposiaca*, Lucian's *Symposium*, and a host of later works, like Coleridge's *Table Talk* and Holmes's *Autocrat of the Breakfast Table*, testify to the popularity in ancient times and the acceptability in modern times of this literary form. A symposium is properly the drinking (*potos*) which follows a grand dinner (*deipnon*), and is the only part of the feast which Plato and Xenophon consider. But Athenaeus runs the two together, and frequently reverts to the *deipnon* in order to find occasion for discussing food as well as drink. The result is a work too long to be confined within the frame he has chosen. His powers are too slight to imitate the picturesque realism of Xenophon or the dramatic vividness of Plato. Even Plutarch's method is better ; for his Συμποσιακὰ προβλήματα (*Quaestiones convivales*) is a collection of discussions which occurred at several banquets in different places. Athenaeus, however, tries at first to make it appear that his guests assembled for a single occasion. At the end of ten books this fiction breaks down, and a

second assembly is indicated at the beginning of Book xi. This second day extends to the end of Book xiv., when a third day begins, described in the last book. Again, at one point during the dinner (ix. 372 b) cucumbers are introduced, and the guests wonder how they can be served fresh in January. Yet the banquet is said (viii. 361 f) to have occurred on the holiday of the Parilia, which was an April feast, while, in still another passage, it is placed in the dog-days (iii. 99 e). These contradictions can be explained either by assuming that the work once existed in a wholly different form,[a] and that the excerptor in making the selections now extant threw them together in a new order, with many omissions; or that the author himself became overwhelmed with the miscellaneous material which he had to present, and found the banquet theme all too thin to sustain the heavy weight he had laid upon it. And so, although he begins by imitating Plato's *Phaedo*, and would have us believe that his interlocutor Timocrates is a replica of Phaedo's friend Echecrates, he often forgets his framework, and abandoning the dinner and guests, presents his material—a bit of history or an anecdote, an extract from a medical dietary, or pages from a lexicon—without further reference to the personal environment. The scene of the banquet is laid in Rome.

And yet the persons who attend the banquet are not all of them characterless, despite the fact that in describing them Athenaeus follows a practice very common in his time. This was to take a well-known historical personage and attribute to him different

[a] See Ullrich, *Entstehung und Entwickelung der Litteraturgattung des Symposium*, Würzburg, 1908.

traits from those he was known to possess. In this use of biography lies an important contrast between the age of Plato and the age of Lucian. Plato can be charmingly realistic in the *Symposium*; or again, in the *Republic*, he can disguise his characters, especially when they are his opponents, in a delicate and courteous impersonality. But Athenaeus, child of the later sophistry, commands no such resources of art. Almost all his guests bear real names or hint at real persons, but, with a few exceptions to be noted, lacking the touch of Socratic humour or banter, they give merely an impression of uniform pedantry, and become as "indistinct as water is in water." The exceptions are five in number:

The host, called Larensios, is really P. Livius Larensis,[a] pontifex minor. The description of him as a man versed in religious and sacerdotal lore corresponds with his actual profession. From him come the few quotations of Roman writers contained in the work.

The physician—following Plato's example, it was customary to introduce a physician—is the celebrated Galen of Pergamum. It is curious that no quotation from his many writings occurs.

The chief speaker is Ulpian of Tyre, whose last words in Book xv. (686 c) "presaged the long silence" of his death in 228. The real Ulpian was a jurist and politician. Out of compliment, perhaps, to his eminent position in Rome, he is represented as the

[a] *Corpus Inscriptionum Latinarum*, vi. 2126; see Dessau in *Hermes* xxv. (1890), 156 ff. The inscription containing his name occurs on a marble altar erected in his honour by his wife, Cornelia Quinta, who describes him as a *maritus incomparabilis*.

toastmaster (symposiarch), and occupies a couch alone. It suits Athenaeus, however, to portray him as a grammarian and sophist, a strict Atticist and purist. His assassination is passed over in silence ; the violent death of a politician did not comport well with the peaceful death of a plodding scholar.[a] In one passage (xiv. 648 c), to be sure, Ulpian addresses a violent tirade against grammarians as a class, but I cannot see that this is out of character. When have philologists ever failed to chastise their fellows ?

The Cynic Cynulcus embodies the reaction against the extravagances of the Atticistic revival, and as the chief opponent of Ulpian gives expression to the only kind of humour of which the author is capable, a bitter mockery and a crude irony. Cynulcus affects to despise the encyclopaedic learning of men like Polemon, and yet his quotations from a vast number of writers show him to be as widely read as any of the professional grammarians.

The Thessalian Myrtilus is merely a doublet of Cynulcus, distinguishing himself by fierce attacks on all philosophers, especially the Stoics. His lowly origin—he was son of a shoemaker—accords with his cynical professions.[b] His appearance beside the more prominent Cynulcus enhances the satirical and Menippean colour of Athenaeus's work. It is well known that the Menippean satire was a *mélange* of prose and poetry, in which, as Lucian shows, the Cynic played a large rôle ; and in this respect, if in

[a] *Cf.* Kaibel, Praefatio (i. p. vii): "gladio enim peti poterat imperatoris consiliarius, non poterat grammaticus."

[b] The shoemaker was a favourite character in writings dealing with the Cynics. See R. Helm, *Lucian und Menipp*, Leipzig, 1906.

no other, it corresponds to what Athenaeus sets before us. There is no great inconsistency in making the Cynic lecture on the subject of luxury (xv 687 a).

Other characters have been regarded as purely fictitious.[a] But Pontianus of Nicomedia is a name which occurs on an inscription.[b] The Plutarch of Athenaeus hails from Alexandria; he is a grammarian, not a philosopher. The name is of frequent occurrence, and we are not obliged to connect or compare the Alexandrian with the great Plutarch of Chaeroneia. Athenaeus makes use of Plutarch's writings, as also of Lucian's, without naming either. Again, a Masurius Sabinus actually lived in the days of Tiberius; the Masurius of Athenaeus need not be the same, any more than his Democritus need be identified with the great atomist who lived six centuries earlier. Kaibel identified Philadelphus of Ptolemais with Ptolemy Philadelphus, and Aemilianus Maurus with Scipio Africanus Aemilianus, but without warrant. On the other hand, Daphnus of Ephesus and Rufinus of Nicaea may possibly stand together for Rufus of Ephesus, a physician who lived under Domitian and Trajan. But unless we assume that Athenaeus meant to assemble personages who lived in quite different ages at the banquet of Larensis, like a Connecticut Yankee at King Arthur's court, or the characters in *A Houseboat on the Styx*,[c] we must think of his guests as contemporaries.

With all his defects of style, his prolixity, his repetitions, his artificiality and his facetiousness, his

[a] Kaibel, Praefatio i. p. vi.

[b] *I.G.* ii. 3265, in the British Museum.

[c] For this process, to be sure, he had the example of Socrates in the *Apology*, and Lucian in *Dialogues of the Dead*.

tendency to digression without any of the arts of connexion which Herodotus, for example, has at his command, Athenaeus has contrived to pile up a work the loss of which would have wrought incalculable harm to our knowledge of Greek literature. In some respects it is the most important work of later antiquity. Without it we should have missed entire chapters of Hellenistic life and history. Without it, too, our knowledge of the Middle and New Comedy would have been limited to the baldest notices scattered throughout scholia and lexicographers—a poor substitute for the lengthy and diverse quotations which now, with Athenaeus's help, enrich the volumes of Meineke and Kock. His interest in the comedians, to be sure, is inspired by eagerness to trace lexical curiosities rather than by sympathy with the comic spirit. He cites the most amusing passages without any indication that his own risibilities were stirred. He quotes (ii. 37 b) what is perhaps the funniest story of a drunken revel in ancient literature without any other hint that he appreciated its humour than the fact that he quotes it. And yet he is genuinely interested in the life and thought of the Greeks in the great classical period and in the later Roman times, and gives invaluable testimony to the nature of the changes which affected life in those two periods. Though his contributions to lexicography are numerous and invaluable, and he is himself a part of the great tradition of lexical erudition from Aristarchus to Suidas,[a] he is more than a mere grammarian. He

[a] See F. Rudolph, *Philologus*, Suppl. vi. (1891), 111 ff. R. Reitzenstein, *Geschichte der Etymologie*. The lists of plays of the comic poets given by Suidas are taken from Athenaeus.

often directs his ridicule against the little linguists of his day, and though artificial himself, he wisely deprecates the Atticistic revival. He satirizes somewhat heavily the philosopher Epicurus. He ventures even to attack the zoological researches of Aristotle and the historical trustworthiness of Plato. His industry is that of a trained antiquarian, who, as is now generally agreed, read his authors independently and made his own citations, a practice which does not exclude the use of other excerptors who preceded him. He is a polyhistor who appropriated from the past everything that his eager eye caught. His communicativeness covers a multitude of stylistic sins.

The intimate relation between civilization and cookery, as recognized by Athenaeus, has been maintained in a long tradition which, consciously or unconsciously, goes back to him. In that ancient, man-made world, the authors of treatises on cookery were male. We remember that even Lord Bacon did not disdain to study the problems of the kitchen, and that David Hume promised to spend the rest of his life, after leaving office, on the science of cooking. The touch of a woman's hand, applied, to be sure, not to cooking but to the publication of a work on it, may be seen in *Queen Elizabeth's Achademy*, by Sir Humphrey Gilbert ; and in Elizabeth's day there appeared *A Proper newe booke on cokerye*, which the Archbishop of Canterbury, Matthew Parker, was glad to own. From that time on women have usurped the field, and especially since the publication of *The Accomplished Lady's Delight*, in London, 1706, a host of cookery-books have been written by women for women. Latterly there has been a slight swing back toward men as authors of such books,

observable in a work by Geffroy and Richardin on the favourite dishes of celebrated French authors; another is called *Celebrated Actor Folks' Cookeries*, and still more recently *The Stag Cook Book*, by C. Mac Sheridan, which the author describes himself in a kaleidoscopic picture touched by metaphor not unworthy of Athenaeus: "sauces from the South, chowders from New England, barbecued masterpieces from the West, grilled classics from field and stream, ragouts, stews, desserts, dressings, are hung within the reach of all, like garlic clusters from the rafters of opportunity."

Although the work as it now appears in the oldest manuscript is divided into fifteen books, and was known in this form to Stephanus of Byzantium, Constantinus Porphyrogenitus, and Suidas, there are many indications that it was originally of much greater extent. The first two books and the beginning of the third have been reduced to a collection of excerpts, often quite disjointed, by an epitomizer who compiled them some centuries earlier than the date of the St. Mark codex. This is a parchment manuscript (A), one of the prodigious number—238 in all—brought by Aurispa in 1423 from Constantinople to Venice. It was written probably in the tenth century, in an excellent script, but it had been mutilated before it came into Aurispa's possession. It lacks Books i., ii., and the portion of iii. extending to page 74. Two gaps occur in Book xi., and the end of Book xv., the last, is wanting. These losses are partially supplied by several manuscripts which preserve the epitome. The best of these are a codex

not older than 1350, Paris (C), and a manuscript (E) in Florence. A copy of A, now lost, was made in the middle of the fifteenth century and was used by Musurus as the basis of the Aldine edition of 1514. Among the manuscripts descended from this copy are a Laurentian (B) of the fifteenth century, and a Palatine (P), written in 1505 and 1506 under the supervision of Musurus, who was then professor at the University of Padua. The present text is based, in the main, on that of Kaibel, but departs from it in many passages in which it appears that Kaibel's emendations are too bold or unnecessary.

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ABBREVIATIONS

Allinson = *Menander*, in Loeb Classical Library.
Aristoph. = Aristophanes.
Aristot. = Aristotle.
Athen. = Athenaeus.
Brandt = *Parodorum Epicorum Graecorum Reliquiae*, ed. P. Brandt, 1888.
Diehl = *Anthologia Lyrica*, ed. E. Diehl, 1922–24.
Diels = *Poetarum Philosophorum Fragmenta*, ed. Hermann Diels, 1901.
F.H.G. = *Fragmenta Historicorum Graecorum*, ed. C. Müller.
Frag. ep. = *Epicorum Graecorum Fragmenta*, ed. G. Kinkel.
Hort = *Theophrastus*, in Loeb Classical Library.
I.G. = *Inscriptiones Graecae*.
Kaibel = *Comicorum Graecorum Fragmenta*, ed. G. Kaibel (for Epicharmus, Sophron, Sopater).
Kock = *Comicorum Atticorum Fragmenta*, ed. Th. Kock.
P.L.G.[4] = Bergk, *Poetae Lyrici Graeci*, 4th edition.
P.L.G.[5] = 5th edition of the preceding work, Vol. i. (Pindar), by Schroeder, 1900, reprinted with a new appendix (*P.L.G.*[6]), 1923. Vols. ii. and iii. reprinted with indices by Rubenbauer, 1914.
Powell = *Collectanea Alexandrina*, ed. J. U. Powell, Oxford, 1925.
T.G.F.[2] = *Tragicorum Graecorum Fragmenta*, ed. A. Nauck, 2nd edition.

The references are to pages, unless otherwise indicated.

In the case of an ancient author whose work is known only through quotations, a proper name following a reference indicates the modern editor or compiler of the quoted fragments. Thus, "Frag. 200 Rose" means the edition of Aristotle's *Fragmenta* by Valentin Rose; "Frag. 72 Gaede," Gaede's edition of the *Fragmenta* of Demetrius of Scepsis, etc.

PERSONS OF THE DIALOGUE

Aemilianus Maurus, grammarian.
Alceides of Alexandria, musician.
Amoebeus, harp-player and singer.
Arrian, grammarian.
Athenaeus of Naucratis, the author.
Cynulcus, nickname of a Cynic philosopher, Theodorus.
Daphnus of Ephesus, physician.
Democritus of Nicomedia, philosopher.
Dionysocles, physician.
Galen of Pergamum, physician.
Larensis (P. Livius Larensis), Roman official, *pontifex minor*, *procurator patrimonii*.
Leonidas of Elis, grammarian.
Magnus, probably a Roman.
Masurius, jurist, poet, musician.
Myrtilus of Thessaly, grammarian.
Palamedes the Eleatic, lexicographer.
Philadelphus Ptolemaeensis, philosopher.
Plutarch of Alexandria, grammarian.
Pontianus of Nicomedia, philosopher.
Rufinus of Nicaea, physician.
Timocrates, to whom Athenaeus relates the story of the banquet.
Ulpian of Tyre, Roman jurist and official.
Varus, grammarian.
Zoïlus, grammarian.

ATHENAEUS

ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ

ΕΚ ΤΟΥ Α

1 Ἀθήναιος μὲν ὁ τῆς βίβλου πατήρ· ποιεῖται δὲ τὸν λόγον πρὸς Τιμοκράτην· Δειπνοσοφιστὴς δὲ ταύτῃ τὸ ὄνομα. ὑπόκειται δὲ τῷ λόγῳ Λαρήνσιος Ῥωμαῖος, ἀνὴρ τῇ τύχῃ περιφανής, τοὺς κατὰ πᾶσαν παιδείαν ἐμπειροτάτους ἐν τοῖς αὑτοῦ δαιτυμόνας ποιούμενος· ἐν οἷς οὐκ ἔσθ' οὕτινος τῶν καλλίστων οὐκ ἐμνημόνευσεν. ἰχθῦς τε γὰρ τῇ βίβλῳ ἐνέθετο καὶ τὰς τούτων χρείας καὶ τὰς τῶν ὀνομάτων ἀναπτύξεις, καὶ λαχάνων γένη παντοῖα
b καὶ ζῴων παντοδαπῶν, καὶ ἄνδρας ἱστορίας συγγεγραφότας καὶ ποιητὰς καὶ φιλοσόφους, καὶ ὄργανα μουσικὰ καὶ σκωμμάτων εἴδη μυρία· καὶ ἐκπωμάτων διαφορὰς καὶ πλούτους βασιλέων διηγήσατο, καὶ νηῶν μεγέθη, καὶ ὅσα ἄλλα οὐδ' ἂν εὐχερῶς ἀπομνημονεύσαιμι, ἢ ἐπιλίποι ἄν με[1] ἡ ἡμέρα κατ' εἶδος διεξερχόμενον. καί ἐστιν ἡ τοῦ λόγου οἰκονομία μίμημα τῆς τοῦ δείπνου πολυτελείας, καὶ ἡ τῆς βίβλου διασκευὴ τῆς ἐν τῷ δείπνῳ[2]

[1] Meyer: ἐπιλίποι με CE.
[2] Kaibel: λόγῳ CE.

THE DEIPNOSOPHISTS OF ATHENAEUS OF NAUCRATIS

EXCERPTS FROM BOOK I[a]

ATHENAEUS is the father of this book, which he addresses to Timocrates. *The Sophist at Dinner* is its title, and the subject is a banquet given by a wealthy Roman named Larensis, who has summoned as guests the men of his time most learned in their several branches of knowledge. Not one of their excellent sayings has Athenaeus failed to mention. For he has contrived to bring into his book an account of fishes,[b] their uses and names with their derivations; also vegetables of all sorts and animals of every description; historians, poets, philosophers, musical instruments, innumerable kinds of jests; he has also described drinking-cups in all their variety, the wealth of kings, the size of ships, and other matters so numerous that I could not easily mention them all; for the day would fail me if I undertook to enumerate them kind by kind. In short, the plan of the discourse reflects the rich bounty of a feast, and the arrangement of the book the courses of the dinner.

[a] See Introduction.

[b] Of which the Greeks after Homer were extraordinarily fond.

παρασκευῆς. τοιοῦτον ὁ θαυμαστὸς οὗτος τοῦ λόγου οἰκονόμος Ἀθήναιος ἥδιστον λογόδειπνον εἰσηγεῖται κρείττων τε αὐτὸς ἑαυτοῦ γινόμενος, ὥσπερ οἱ Ἀθήνησι ῥήτορες, ὑπὸ τῆς ἐν τῷ λέγειν
c θερμότητος πρὸς τὰ ἑπόμενα τῆς βίβλου βαθμηδὸν ὑπεράλλεται.

Οἱ δ' ἐν τῷ δείπνῳ δῆθεν ἐπιδημήσαντες δειπνοσοφισταὶ ἦσαν Μανσούριος,[1] νόμων ἐξηγητὴς καὶ πάσης παιδείας οὐ παρέργως ἐπιμέλειαν ποιούμενος, μόνος[2] ποιητής, ἀνὴρ καὶ κατὰ τὴν ἄλλην παιδείαν οὐδενὸς δεύτερος καὶ τὴν ἐγκύκλιον οὐ παρέργως ἐζηλωκώς· ἕκαστον γὰρ ὧν ἐπεδείκνυτο ὡς μόνον τοῦτο ἠσκηκὼς ἐφαίνετο, τοιαύτῃ πολυμαθείᾳ ἐκ παίδων συνετράφη· ἰάμβων δὲ ἦν
d ποιητὴς οὐδενὸς δεύτερος, φησί, τῶν μετ' Ἀρχίλοχον ποιητῶν. παρῆν δὲ καὶ Πλούταρχος καὶ Λεωνίδης ὁ Ἠλεῖος καὶ Αἰμιλιανὸς ὁ Μαυρούσιος καὶ Ζωίλος, γραμματικῶν οἱ χαριέστατοι. φιλοσόφων δὲ παρῆσαν Ποντιανὸς καὶ Δημόκριτος οἱ Νικομηδεῖς, πολυμαθείᾳ πάντας ὑπερηκοντικότες, Φιλάδελφός τε ὁ Πτολεμαεύς, ἀνὴρ οὐ μόνον ἐν φιλοσόφῳ θεωρίᾳ τεθραμμένος, ἀλλὰ καὶ κατὰ τὸν ἄλλον βίον ἐξητασμένος. τῶν δὲ κυνικῶν εἷς ἦν ὃν Κύνουλκον καλεῖ· ᾧ οὐ μόνον "δύο κύνες ἀργοὶ εἵποντο," ὡς τῷ Τηλεμάχῳ ἐκκλησιάζοντι, ἀλλὰ τῶν Ἀκταίωνος πολὺ πλείονες. ῥητόρων τε ἦν ἄγυρις τῶν κυνικῶν κατ' οὐδὲν ἀπολειπομένη· ὧν κατέτρεχε μετὰ καὶ τῶν ἄλλων ὅσοι τι ἐφθέγγοντο Οὐλπιανὸς ὁ Τύριος, ὃς διὰ τὰς συνεχεῖς ζητήσεις,

[1] Usually Μασούριος, 271 b Μασσούριος.
[2] Kaibel: μόνιος, as if a proper name, E.

Such is the delightful feast of reason which this wonderful steward, Athenaeus, introduces, and then, surpassing even himself, like the Athenian orators, he is so carried away by the ardour of his eloquence that he passes on by leaps and bounds to the further portions of his book.

Now the wiseacres assumed to have been present at the banquet are: Masurius, a jurist, who had devoted no slight attention to all kinds of learning; a poet, too, of unique excellence, a man second to none in general culture, who had pursued diligently the complete round of academic studies. For whatever the subject in which he displayed his learning, he made it appear as though that had been his only study, such was the encyclopaedic range in which he had been nurtured from boyhood. He was, as Athenaeus says, a satiric poet not inferior to any of the successors of Archilochus. Present, too, were Plutarch, Leonides of Elis, Aemilianus Maurus, and Zoilus, wittiest of philologians. Of philosophers there were Pontianus and Democritus, both of Nicomedia, excelling all in wide erudition; Philadelphus of Ptolemais, a man not merely bred in philosophic contemplation, but also of tried experience in life generally. Of the Cynics there was one he calls Cynulcus ("dog-catcher"[a]); for not only "two fleet hounds followed" him, like Telemachus going to the Assembly,[b] but many more than were in Actaeon's pack. Of orators there was a company as numerous as that of the Cynics, against whom, as well as all the other speakers, Ulpian of Tyre inveighed. He, through the constant investigation

[a] Cynic properly = "like a dog," whence the punning quotation.

[b] *Odyssey* ii. 11.

ἂς ἀνὰ πᾶσαν ὥραν ποιεῖται ἐν ταῖς ἀγυιαῖς,
e περιπάτοις, βιβλιοπωλείοις, βαλανείοις, ἔσχεν ὄνομα τοῦ κυρίου διασημότερον Κειτούκειτος. οὗτος ὁ ἀνὴρ νόμον εἶχεν ἴδιον[1] μηδενὸς ἀποτρώγειν πρὶν εἰπεῖν "κεῖται ἢ οὐ κεῖται;" οἷον εἰ κεῖται ὥρα ἐπὶ τοῦ τῆς ἡμέρας μορίου, εἰ ὁ μέθυσος ἐπὶ ἀνδρός,[2] εἰ ἡ μήτρα κεῖται ἐπὶ τοῦ ἐδωδίμου βρώματος,[3] εἰ σύαγρος κεῖται τὸ σύνθετον ἐπὶ τοῦ συός. ἰατρῶν δὲ παρῆσαν Δάφνος Ἐφέσιος, ἱερὸς τὴν τέχνην καὶ κατὰ τὰ ἤθη, τῶν Ἀκαδημαικῶν λόγων οὐ παρέργως ἁπτόμενος, Γαληνός τε ὁ Περγαμηνός, ὃς τοσαῦτ' ἐκδέδωκε συγγράμματα φιλόσοφά τε καὶ ἰατρικὰ ὡς πάντας ὑπερβαλεῖν
f τοὺς πρὸ αὐτοῦ, καὶ κατὰ τὴν ἑρμηνείαν οὐδενὸς ὢν τῶν ἀρχαίων ἀδυνατώτερος, Ῥουφῖνός τε ὁ Νικαεύς. μουσικὸς δὲ παρῆν Ἀλκείδης ὁ Ἀλεξανδρεύς. καὶ ἦν ὁ κατάλογος οὗτος στρατιωτικός, φησί, μᾶλλον ἢ συμποτικός.

Δραματουργεῖ δὲ τὸν διάλογον ὁ Ἀθήναιος ζήλῳ Πλατωνικῷ· οὕτως γοῦν ἄρχεται·

2 "Αὐτός, ὦ Ἀθήναιε, μετειληφὼς τῆς καλῆς ἐκείνης συνουσίας τῶν νῦν ἐπικληθέντων δειπνοσοφιστῶν, ἥτις ἀνὰ τὴν πόλιν πολυθρύλητος ἐγένετο, ἢ παρ' ἄλλου μαθὼν τοῖς ἑταίροις διεξῇεις;" "αὐτός, ὦ Τιμόκρατες, μετασχών."

[1] Suidas adds.
[2] Suidas adds εἰ . . . ἀνδρός.
[3] Suidas: τῶν ἐδωδίμων βρωμάτων CE.

[a] "Found-or-not," from κεῖται, "is found," explained in the following sentence. He is always after citations.
[b] *i.e.*, in the modern sense of "hour."
[c] According to Phrynichus 151 this adjective was properly used only of women.

which he carries on at all hours in the streets, public walks, bookshops, and baths, has won a name that distinguishes him better than his own, Ceituceitus.[a] This gentleman observed a law peculiar to himself, of never tasting food until he had asked whether or not a word was to be found in literature: is, for example, the word *hora* ("season") found signifying part of a day[b]? Is *methysos* ("drunken") found applied to a man[c]? Is *metra* ("womb") found as the name of a viand,[d] or the compound *syagros* said of a boar[e]? And among physicians there were Daphnus of Ephesus, pure in character[f] as he was sacred in profession, no amateur in his grasp of the doctrines of the Academy; Galen of Pergamum, who has published more works on philosophy and medicine than all his predecessors, and in the exposition of his art as capable as any of the ancients; also Rufinus of Nicaea. And a musician was there, Alceides of Alexandria. In fact this list, as Athenaeus says, was more like a muster-roll than a list of guests at a banquet.

Athenaeus dramatizes the dialogue in imitation of Plato.[g] At any rate it begins thus: "Were you, Athenaeus, present in person at that noble assembly of men now known as Deipnosophists, which has been so much talked of about the town? Or was the account you gave to your friends derived from someone else?" "I was there myself, Timocrates."

[a] "Pig's paunch."

[e] Properly "one who hunts wild boars," Lobeck, *Phrynichus* 381. But see Athenaeus 401 f.

[f] See *I.G.* xiv. 1319. The close association of medicine and religion made the epithet *ἱερός* appropriate; of Hippocrates, Athen. 399 b

[g] See Introduction.

"ἆρ' οὖν ἐθελήσεις καὶ ἡμῖν τῶν καλῶν ἐπικυλικίων λόγων μεταδοῦναι—

τρὶς δ' ἀπομαξαμένοισι θεοὶ διδόασιν ἄμεινον,

b ὥς πού φησιν ὁ Κυρηναῖος ποιητής—ἢ παρ' ἄλλου τινὸς ἡμᾶς ἀναπυνθάνεσθαι δεῖ;"

Εἶτα εἰσβάλλει μετ' ὀλίγον εἰς τὸν τοῦ Λαρηνσίου ἔπαινον καὶ λέγει· ὃς ὑπὸ φιλοτιμίας πολλοὺς τῶν ἀπὸ παιδείας συναθροίζων οὐ μόνον τοῖς ἄλλοις ἀλλὰ καὶ λόγοις εἱστία, τὰ μὲν προβάλλων τῶν ἀξίων ζητήσεως, τὰ δὲ ἀνευρίσκων, οὐκ ἀβασανίστως οὐδ' ἐκ τοῦ παρατυχόντος τὰς ζητήσεις ποιούμενος, ἀλλ' ὡς ἔνι μάλιστα μετὰ κριτικῆς τινος καὶ Σωκρατικῆς ἐπιστήμης, ὡς πάντας
c θαυμάζειν τῶν ζητήσεων τὴν τήρησιν. λέγει δ' αὐτὸν καὶ καθεσταμένον ἐπὶ τῶν ἱερῶν εἶναι καὶ θυσιῶν ὑπὸ τοῦ πάντα ἀρίστου βασιλέως Μάρκου καὶ μὴ ἔλαττον τῶν πατρίων τὰ τῶν Ἑλλήνων μεταχειρίζεσθαι. καλεῖ δὲ αὐτὸν καὶ Ἀστεροπαῖόν τινα, ἐπ' ἴσης ἀμφοτέρων τῶν φωνῶν προιστάμενον. λέγει δ' αὐτὸν καὶ ἔμπειρον εἶναι ἱερουργιῶν τῶν νομισθεισῶν ὑπό τε τοῦ τῆς πόλεως ἐπωνύμου Ῥωμύλου καὶ Πομπιλίου[1] Νουμᾶ καὶ ἐπιστήμονα νόμων πολιτικῶν. πάντα δὲ ταῦτα
d μόνον ἐξευρεῖν ἐκ παλαιῶν ψηφισμάτων καὶ δογ-
3 μάτων τηρήσεως, ἔτι δὲ νόμων συναγωγῆς οὓς οὐκέτι[2] διδάσκουσιν, ὡς τὰ Πινδάρου ὁ[3] κωμῳδιοποιὸς Εὔπολίς φησιν, ἤδη κατασεσιγασμένων

[1] Musurus: Πομπηίου CE.
[2] Kaibel: ἔτι CE. [3] Musurus adds ὁ.

[a] Eratosthenes, Frag. 37 Hiller's edition. The sense may be "a third repetition of the events will be blessed with

"Will you not, then, consent to let us also share in that noble talk you had over your cups? For 'to those who thrice wipe the mouth the gods give a better portion,' as, I believe, the poet of Cyrene [a] says. Or are we to inquire of somebody else?"

Presently he launches into a eulogy of Larensis and says: "He took pride in gathering about him many men of culture and entertained them with conversation as well as with the things proper to a banquet, now proposing topics worthy of inquiry, now disclosing solutions of his own; for he never put his questions without previous study, or in a haphazard way, but with the utmost critical, even Socratic, acumen, so that all admired the keen observation shown by his questions." Athenaeus says of him, too, that he had been placed in charge of temples and sacrifices by the most excellent Emperor Marcus,[b] and administered the Greek as well as the national rites of Rome. He calls him also a kind of Asteropaeus,[c] because he excelled all the rest in both tongues, Greek as well as Latin. He says also that Larensis was well versed in the religious ceremonies established by Romulus, who gave his name to Rome, and by Numa Pompilius, and he was learned in political institutions. All this he had acquired unaided, by a study of ancient decrees and ordinances and from a compilation of laws which the jurists no longer teach. They were "already a sealed book" as the comic poet Eupolis [d] says of Pindar's poetry,

success," since ἀπομαξαμένοισι may be used of taking an impression of a seal, and so of repeating in general.

[b] Marcus Aurelius, Emperor A.D. 161–180.

[c] Ally of the Trojans, taller than any other man among them or the Achaeans (*Iliad* xxi. 140 ff.).

[d] Kock i. 356.

ὑπὸ τῆς τῶν πολλῶν ἀφιλοκαλίας. ἦν δέ, φησί, καὶ βιβλίων κτῆσις αὐτῷ ἀρχαίων Ἑλληνικῶν τοσαύτη ὡς ὑπερβάλλειν πάντας τοὺς ἐπὶ συναγωγῇ τεθαυμασμένους, Πολυκράτην τε τὸν Σάμιον καὶ Πεισίστρατον τὸν Ἀθηναίων τυραννήσαντα Εὐκλείδην τε τὸν καὶ αὐτὸν Ἀθηναῖον καὶ Νικοκράτην τὸν Κύπριον ἔτι τε τοὺς Περγάμου βασιλέας Εὐριπίδην τε τὸν ποιητὴν Ἀριστοτέλην τε τὸν φιλόσοφον καὶ Θεόφραστον[1] καὶ τὸν τὰ τούτων
b διατηρήσαντα βιβλία Νηλέα· παρ' οὗ πάντα, φησί, πριάμενος ὁ ἡμεδαπὸς βασιλεὺς Πτολεμαῖος, Φιλάδελφος δὲ ἐπίκλην, μετὰ τῶν Ἀθήνηθεν καὶ τῶν ἀπὸ Ῥόδου εἰς τὴν καλὴν Ἀλεξάνδρειαν μετήγαγε. διόπερ ἐκεῖνα τῶν Ἀντιφάνους ἐρεῖ τις εἰς αὐτόν·

ἀεὶ δὲ πρὸς Μούσαισι καὶ λόγοις πάρει,
ὅπου τι[2] σοφίας ἔργον ἐξετάζεται.

ἀγλαίζεται δὲ καὶ
μουσικᾶς ἐν ἀώτῳ·
οἷα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν,
c κατὰ τὸν Θηβαῖον μελοποιόν. καὶ ἐπὶ τὰς ἑστιάσεις δὲ παρακαλῶν πατρίδα, φησί, τὴν Ῥώμην πᾶσιν ἀποφαίνει. "τίς γὰρ τὰ οἴκοι ποθεῖ τούτῳ ξυνὼν ἀναπεπταμένην ἔχοντι[3] τοῖς φίλοις τὴν οἰκίαν;" κατὰ γὰρ τὸν κωμῳδιοποιὸν Ἀπολλόδωρον·

εἰς οἰκίαν ὅταν τις εἰσίῃ φίλου,
ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου
εὔνοιαν εὐθὺς εἰσιόντα τὰς θύρας.
ὁ θυρωρὸς ἱλαρὸς πρῶτόν ἐστιν, ἡ κύων

"because of the decay of popular taste." In explanation, Athenaeus says that he owned so many ancient Greek books that he surpassed all who have been celebrated for their large libraries, including Polycrates of Samos, Peisistratus the tyrant of Athens, Eucleides, likewise an Athenian, Nicocrates of Cyprus, the kings of Pergamum, Euripides the poet, Aristotle the philosopher, Theophrastus, and Neleus, who preserved the books of the two last named. From Neleus, he says, our King Ptolemy, surnamed Philadelphus, purchased them all and transferred them with those which he had procured at Athens and at Rhodes to his beautiful capital, Alexandria. Therefore one will be inclined to apply to Larensis the words of Antiphanes [a]: "Thou art ever ranged on the side of the Muses and sound reason, when a work of art is put to the test." Or, as the lyric poet of Thebes [b] sings, "His delight is in the fair flower of the Muses, in wit which makes our unceasing sport about the friendly table." Again, by his invitations to hospitality he made all feel that Rome was their native land. "For who can suffer from homesickness when in the company of one who keeps his house wide open to his friends?" [c] As the comic poet Apollodorus [d] says: "When a man enters a friend's house, he may, Nicophon, discover his friend's welcome as soon as he enters the door. The janitor smiles at him, the dog wags his tail and

[a] Kock ii. 124.
[b] Pindar, *Olympian Odes*, i. 14.
[c] Apparently from some comic poet.
[d] Kock iii. 293.

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[1] Wilamowitz adds καὶ Θεόφραστον.
[2] τι added by Meineke.
[3] Musurus: ἔχοντα CE.

ἔσηνε καὶ προσῆλθ', ὑπαντήσας δέ τις
d δίφρον εὐθέως ἔθηκε, κἂν μηδεὶς λέγῃ
μηδέν.

Τοιούτους ἔδει καὶ τοὺς λοιποὺς εἶναι πλουσίους[1]· ὡς τοῖς γε μὴ τοῦτο ποιοῦσιν ἐρεῖ τις "τί μικρολόγος εἶ[2]; — πλεῖαί τοι οἴνου κλισίαι· δαίνυ δαῖτα γέρουσι θάλειαν· ἔοικέ τοι." τοιοῦτος ἦν τῇ μεγαλοψυχίᾳ ὁ μέγας Ἀλέξανδρος. Κόνων δὲ τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας Λακεδαιμονίους καὶ τειχίσας τὸν Πειραιᾶ ἑκατόμβην τῷ ὄντι θύσας καὶ οὐ ψευδωνύμως πάντας Ἀθηναίους
e εἱστίασεν. Ἀλκιβιάδης δὲ Ὀλύμπια νικήσας ἅρματι πρῶτος καὶ δεύτερος καὶ τέταρτος, εἰς ἃς νίκας καὶ Εὐριπίδης ἔγραψεν ἐπινίκιον, θύσας Ὀλυμπίῳ Διὶ τὴν πανήγυριν πᾶσαν εἱστίασε. τὸ αὐτὸ ἐποίησε καὶ Λεώφρων[3] Ὀλυμπίασιν, ἐπινίκιον γράψαντος τοῦ Κείου Σιμωνίδου. Ἐμπεδοκλῆς δ' ὁ Ἀκραγαντῖνος ἵπποις Ὀλύμπια νικήσας, Πυθαγορικὸς ὢν καὶ ἐμψύχων ἀπεχόμενος, ἐκ σμύρνης καὶ λιβανωτοῦ καὶ τῶν πολυτελεστάτων ἀρωμάτων βοῦν ἀναπλάσας διένειμε τοῖς εἰς τὴν
f πανήγυριν ἀπαντήσασιν. ὁ δὲ Χῖος Ἴων τραγῳδίαν νικήσας Ἀθήνησιν ἑκάστῳ τῶν Ἀθηναίων ἔδωκε Χίου κεράμιον.

τοῦ γάρ τις ἄλλου πρὸς θεῶν ἂν[4] οὕνεκα
εὔξαιτο πλουτεῖν εὐπορεῖν τε χρημάτων
ἢ τοῦ δύνασθαι παραβοηθεῖν τοῖς φίλοις

[1] Adam: πλείους CE.
[2] Kaibel: μικρολογεῖς CE.
[3] Casaubon: λεόφρων CE, Suidas: Κλεόφρων Bergk.
[4] ἂν added by Dindorf.

comes to him, a slave rises to meet him and promptly sets a chair for him, even though not a word be spoken."

The rest of your rich men ought to be like that. For to those who do not practise such hospitality one may say, "Why are you so niggardly? 'Surely thy tents are full of wine; spread a bountiful feast for the elders. It is fitting for thee.'[a]" Such was Alexander the Great in his munificence. Conon, too, after he had defeated the Lacedaemonians in the sea-fight off Cnidus[b] and surrounded Peiraeus with a wall, offered a hecatomb[c]—a real one, and not falsely so called—at which he feasted all Athens. And when Alcibiades won first, second, and fourth places at Olympia in a chariot-race[d]—in honour of which even Euripides wrote a hymn[e] of victory—he sacrificed to the Olympian Zeus and entertained the entire assemblage. The same was done at Olympia by Leophron, and Simonides of Ceos wrote the hymn.[f] Empedocles of Agrigentum won a horse race at Olympia. Being a Pythagorean and an abstainer from animal food, he made an ox out of myrrh, frankincense, and the most costly spices, and divided it among the people who came to the festival. Again the Chian poet, Ion, when victor with a tragedy at Athens, gave every Athenian a jar of Chian wine.

"For what other reason," wrote Antiphanes,[g] "would a man pray the gods to give him wealth and abundance of means, than that he may help his

[a] Loosely quoted from *Iliad* ix. 70, vii. 475.
[b] 394 B.C. midsummer.
[c] *i.e.* of a hundred oxen, as the word implies, though it is often used of a smaller sacrifice.
[d] 420 B.C.
[e] *P.L.G.*[4] ii. 266.
[f] *P.L.G.*[4] iii. 390.
[g] Kock ii. 111.

σπείρειν τε καρπὸν Χάριτος, ἡδίστης θεῶν
τοῦ μὲν πιεῖν γὰρ καὶ φαγεῖν τὰς ἡδονὰς
ἔχομεν ὁμοίας· οὐδὲ τοῖς λαμπροῖσι[1] γὰρ
δείπνοις τὸ πεινῆν παύεται,

Ἀντιφάνης φησίν.

Ὅτι Ξενοκράτης ὁ Χαλκηδόνιος καὶ Σπεύσιππος ὁ Ἀκαδημαικὸς καὶ Ἀριστοτέλης βασιλικοὺς νόμους ἔγραψε.

4 Ἀλλὰ μὴν καὶ ὁ Ἀκραγαντῖνος Τελλίας,[2] φιλόξενος ὢν καὶ πάντας πολυωρῶν,[3] πεντακοσίοις ἱππεῦσιν ἐκ Γέλας ποτὲ καταλύσασιν ὡς αὐτὸν χειμῶνος ὥρᾳ ἔδωκεν ἑκάστῳ χιτῶνα καὶ ἱμάτιον.

Ὁ τρεχέδειπνος, φησί, σοφιστής.

Κλέαρχός φησι Χάρμον τὸν Συρακούσιον εὐτρεπίσθαι στιχίδια καὶ παροιμίας εἰς ἕκαστον τῶν ἐν τοῖς δείπνοις παρατιθεμένων· εἰς μὲν τὸν ἰχθύν·

ἦκω λιπὼν Αἰγαῖον ἁλμυρὸν βάθος,

εἰς δὲ τοὺς κήρυκας·

χαίρετε, κήρυκες, Διὸς ἄγγελοι,

εἰς δὲ τὴν χορδήν·

b ἑλικτὰ κοὐδὲν ὑγιές,

εἰς δὲ τὴν ὠνθυλευμένην τευθίδα·

σοφή, σοφὴ σύ,

εἰς δὲ τὸ ἐν τοῖς ἑψητοῖς ὠραῖον·

οὐκ ἀπ' ἐμοῦ σκεδάσεις ὄχλον;

[1] Kaibel: οὐχὶ δὲ τοῖς λαμπροῖς CE.
[2] Γελλίας Diodorus xiii. 83.
[3] Turnebus: πυλωρῶν CE.

friends and sow the harvest of gratitude, that sweet goddess? For in drinking and eating we all take the same pleasure; but it needs not rich feasts to quell hunger."

Xenocrates [a] of Chalcedon and Speusippus the Academician and Aristotle wrote on the laws of kings.

And again,[b] there was Tellias of Agrigentum, a hospitable man who welcomed all comers, and when five hundred horsemen from Gela once stopped at his house in the winter season, he gave each a tunic and a cloak.

"Your dinner-chasing sophist" is a phrase used by Athenaeus.

Clearchus says [c] that Charmus the Syracusan had verses and proverbs ready for every dish served at his banquets. Thus, for the fish, "From the salt depths of the Aegean am I come." [d] For the shell-fish called "heralds" he would say, "Hail, ye heralds, messengers of Zeus." [e] For the lambs' and kids' entrails,[f] "Twisted these, in no wise sound." [g] For the squid, stuffed with mince-meat, "Wise art thou, wise!" [h] For the boiled dressing made of tiny fish, "Rid me of this mob, won't you?" [i] For the

[a] The sentence begins with ὅτι, "that," worn down from the formula σημειωτέον ὅτι, *nota bene*. Many such short extracts occur, often disconnected from the main theme.

[b] Resuming the topic of hospitality, the last example being Ion.

[c] *F.H.G.* ii. 308.

[d] Euripides, *Trojan Women*, 1.

[e] *Iliad* i. 334.

[f] Still eaten in Greece as a delicacy.

[g] Euripides, *Andromache*, 448 makes Andromache in anger speak of the Spartans thus: "Thinking crooked thoughts, unsound and tortuous."

[h] *Ibid.* 245.

[i] A verse attributed to Bion by Diogenes Laertius ii. 117.

εἰς δὲ τὴν ἀποδεδαρμένην ἔγχελυν·

οὐ προκαλυπτομένα βοστρυχώδεα.

Τοιούτους πολλούς φησι τῷ Λαρηνσίου παρεῖναι δείπνῳ, ὥσπερ συμβολὰς κομίζοντας τὰ ἀπὸ τῶν στρωματοδέσμων γράμματα. φησὶ δὲ καὶ ὅτι ὁ
c Χάρμος εἰς ἕκαστον τῶν παρατιθεμένων ἔχων τι πρόχειρον, ὡς προείρηται, ἐδόκει τοῖς Μεσσηνίοις πεπαιδευμένος εἶναι, ὡς καὶ Καλλιφάνης ὁ τοῦ Παραβρύκοντος κληθεὶς ἀρχὰς ποιημάτων πολλῶν καὶ λόγων[1] ἐκγραψάμενος ἀνειλήφει μέχρι τριῶν καὶ τεσσάρων στίχων, πολυμαθείας δόξαν προσποιούμενος.

Πολλοὶ δὲ καὶ ἄλλοι διὰ στόματος εἶχον τὰς ἐν τῷ Σικελικῷ μυραίνας, τὰς πλωτὰς ἐγχέλεις, τῶν Παχυνικῶν θύννων τὰς ἠτριαίας, τοὺς ἐν Μήλῳ ἐρίφους, τοὺς ἐν Σκιάθῳ[2] κεστρέας· καὶ τῶν
d ἀδόξων δὲ τὰς Πελωρίδας κόγχας, τὰς ἐκ Λιπάρας μαινίδας, τὴν Μαντινικὴν γογγυλίδα, τὰς ἐκ Θηβῶν βουνιάδας καὶ τὰ παρ' Ἀσκραίοις τεῦτλα.

Κλεάνθης δὲ ὁ Ταραντῖνος, ὥς φησι Κλέαρχος, πάντα παρὰ τοὺς πότους ἔμμετρα ἔλεγε, καὶ Πάμφιλος δὲ ὁ Σικελός, ὡς ταῦτα· "ἔγχει πιεῖν μοι καὶ τὸ πέρδικος σκέλος." "ἀμίδα δότω τις ἢ πλακοῦντά τις δότω."

Τὸν βίον, φησίν, εὐσταθεῖς, οὐκ ἐγχειρογάστορες.

[1] Suidas adds καὶ λόγων.

[2] Gesner, comparing Clem. Alex. *Paed.* ii. 1. 3: συμαίθῳ CE.

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[a] Euripides, *Phoenissae*, 1485.

[b] Referring jocosely to the huge bundles of books brought with them. *Cf.* the title of Clement of Alexandria's learned work, Στρώματα.

skinned eel, "I draw no veil of clustering curls before me." ■

Many such persons, he says, attended the dinner given by Larensis, bringing, as it were, contributions to a picnic, their literary lore tied up in rolls of bedding.[b] He says, too, that Charmus, by having something ready to quote for each of the dishes served, as has just been explained, enjoyed the reputation among the Messenians of being highly cultivated. So also Calliphanes, he who was called the son of Voracious, had copied out the beginnings of numerous poems and speeches, and could repeat as many as three or four lines, thus seeking to win repute for wide learning.

Many others also had at their tongues' end Sicilian lampreys, eels that float on the water's surface, stomachs of tunnies caught off Pachynum, the young goats of Melos, the fish of Sciathos called "fasters"; and among things of less note, Peloric shells, Lipara sprats, the Mantinean turnip, rape from Thebes, and beets from Ascra.

Cleanthes of Tarentum, according to Clearchus,[c] used to recite in verse everything he said at a symposium. So did Pamphilus the Sicel. For example,

"Pour me out a draught to drink, and leg of partridge give me."

"A chamber-pot or cake with cheese[d] let some one bring me quickly."

They whose substance is secure, Athenaeus remarks, need not labour with their hands to feed their bellies.

■ *F.H.G.* ii. 309.

[d] See 58 e; the πλακοῦς was named from its shape, being flat.

" Γυργάθους ψηφισμάτων φέροντες," Ἀριστοφάνης φησίν.

e Ὅτι Ἀρχέστρατος ὁ Συρακούσιος ἢ Γελῷος ἐν τῇ ὡς Χρύσιππος ἐπιγράφει Γαστρονομίᾳ, ὡς δὲ Λυγκεὺς[1] καὶ Καλλίμαχος Ἡδυπαθείᾳ, ὡς δὲ Κλέαρχος Δειπνολογίᾳ, ὡς δ' ἄλλοι Ὀψοποιίᾳ— ἐπικὸν δὲ τὸ ποίημα, οὗ ἡ ἀρχή·

ἱστορίης ἐπίδειγμα ποιούμενος Ἑλλάδι πάσῃ—

φησί·

πρὸς δὲ μιᾷ πάντας δειπνεῖν ἁβρόδαιτι τραπέζῃ.
ἔστωσαν δ' ἢ τρεῖς ἢ τέσσαρες οἱ ξυνάπαντες
ἢ τῶν πέντε γε μὴ πλείους· ἤδη γὰρ ἂν εἴη
μισθοφόρων ἁρπαξιβίων σκηνὴ στρατιωτῶν.

ἀγνοεῖ δ' ὅτι οἱ ἐν τῷ Πλάτωνος συσσιτίῳ ὀκτὼ καὶ εἴκοσι ἦσαν.

f οὗτοι δὲ πρὸς[2] τὰ δεῖπνα τῶν ἐν τῇ πόλει
ἀφορῶσιν ἀεὶ καὶ πέτονται δεξιῶς
ἐπὶ ταῦτ' ἄκλητοι,

Ἀντιφάνης φησί, καὶ ἐπάγει·

οὓς ἔδει
τὸν δῆμον ἐκ κοινοῦ τρέφειν,[3] ἀεί θ' ὅπερ[4]
Ὀλυμπίασί φασι ταῖς μυίαις ποιεῖν,
βοῦν τοῖς ἀκλήτοις προκατακόπτειν πανταχοῦ.—

τὰ μὲν θέρεος, τὰ δὲ γίνεται ἐν χειμῶνι,

φησὶν ὁ Συρακούσιος ποιητής· οὐχ ἅμα μὲν οὖν

[1] λυγγεὺς CE (as usual);
[2] Meineke adds πρὸς.
[3] οὓς . . . τρέφειν Kaibel: οὓς ἐκ κοινοῦ ἔδει τρέφειν τὸν δῆμον CE.
[4] Dobree: ὥσπερ CE.

Aristophanes [a] uses the expression, "carrying fish-baskets full of decrees."

Archestratus of Syracuse (or was it Gela?) in a work which Chrysippus entitles "Gastronomia," but which Lynceus and Callimachus call "The Art of High Living," Clearchus, "The Art of Dining," others, "The Art of Fine Cookery"—the poem is in epic verse and begins,[b] "Of learning I offer proof to all Hellas"—says: "Let all dine at a single daintily-furnished table. There should be three or four in all, or at most not more than five. Else we should presently have a tentful of freebooters, robbers of victuals." [c] He is unaware that in Plato's mess-room there were eight and twenty.[d]

"For these fellows are always on the lookout for the dinners in town, and shrewdly fly to them without an invitation," says Antiphanes,[e] who continues: "Men whom the people ought to support from the public treasury; and just as at Olympia, it is said, a special ox is sacrificed for the benefit of the flies, so ought they on all occasions to slaughter one first for the benefit of the uninvited."

But "some flowers bloom in summer, and some in the winter season" as the Syracusan poet [f] says. It

[a] Kock i. 446. From the Greek proverb "blowing up a fish-basket" we may infer that Aristophanes is deriding the futility of legislation.

[b] Frag. 1 Ribbeck.

[c] Frag. 61 *ibid.*

[d] Commonly referred to Plato's *Symposium*, where, however, the exact number is not stated. It is more likely that the συσσίτιον of *Laws* 762 c (*cf.* 771 a) is meant.

[e] Kock ii. 112. The fourth century saw the rise of the parasite in Greek society.

[f] Theocritus ii. 58. The next line in Theocritus shows the bearing of the quotation: "Wherefore I cannot bring all these offerings at once."

πάντα παρασκευάζεσθαι δυνατόν, λέγεσθαι δὲ ῥᾴδιον.

Ὅτι δείπνων ἀναγραφὰς πεποίηνται ἄλλοι τε καὶ Τιμαχίδας ὁ Ῥόδιος δι' ἐπῶν ἐν ἕνδεκα βιβλίοις
b ἢ καὶ πλείοσι καὶ Νουμήνιος ὁ[1] Ἡρακλεώτης, ὁ Διεύχους τοῦ ἰατροῦ μαθητής, καὶ Ματρέας[2] ὁ Πιταναῖος ὁ παρῳδὸς καὶ Ἡγήμων ὁ Θάσιος ὁ ἐπικληθεὶς Φακῆ, ὃν τῇ ἀρχαίᾳ κωμῳδίᾳ τινὲς ἐντάττουσιν.

Ὅτι Ἀρτεμίδωρος ὁ Ψευδαριστοφάνειος ὀψαρτυτικὰς λέξεις συνήγαγε. τοῦ Φιλοξένου δὲ τοῦ Λευκαδίου Δείπνου Πλάτων ὁ κωμῳδιοποιὸς μέμνηται·

Α. ἐγὼ δ' ἐνθάδ' ἐν τῇ ἐρημίᾳ
τουτὶ διελθεῖν βούλομαι τὸ βιβλίον
πρὸς ἐμαυτόν. Β. ἐστὶ δ', ἀντιβολῶ σε, τοῦτο τί;
Α. Φιλοξένου καινή τις ὀψαρτυσία.
Β. ἐπίδειξον αὐτὴν ἥτις ἔστ'. Α. ἄκουε δή.
" ἄρξομαι ἐκ βολβοῖο, τελευτήσω δ' ἐπὶ θύννον."
Β. ἐπὶ θύννον; οὐκοῦν τῆς τελευτῆς[3] πολὺ
c κράτιστον ἐνταυθὶ τετάχθαι τάξεως.
Α. " βολβοὺς μὲν σποδιᾷ δαμάσας καταχύσματι δεύσας
ὡς πλείστους διάτρωγε· τὸ γὰρ δέμας ἀνέρος ὀρθοῖ.
καὶ τάδε μὲν δὴ ταῦτα· θαλάσσης δ' ἐς τέκν' ἄνειμι."

εἶτα μετὰ μικρόν·

οὐδὲ λοπὰς κακόν ἐστιν· ἀτὰρ τὸ τάγηνον ἄμεινον, οἶμαι.

is not, to be sure, feasible to serve all things at the same time, yet it is easy to talk about them.

There have been treatises on banquets by other writers, and in particular by Timachidas of Rhodes, who wrote one in epic verse in eleven, or possibly more, books. There are other works by Numenius of Heracleia, the pupil of the physician Dieuches [a]; Matreas of Pitane, the parodist; and Hegemon of Thasos—his nick-name was "Lentil"—whom some place among the writers of the Old Comedy.

Artemidorus, falsely called an Aristophanean,[b] collected words pertaining to cookery. A book called *The Banquet* by Philoxenus of Leucas is mentioned by the comic poet Plato [c]: "A. Here, in this solitary place, I propose to read this book to myself.—B. And what is it, pray?—A. It's a new book on cooking by Philoxenus.—B. Show me what it is like.—A. Listen then: 'I will begin with the bulb, and end with the tale of the tunny.'—B. The tunny? Then it is much the best to be stationed right there, in the rear rank!—A. 'Smother the bulbs in the ashes, moisten with sauce, and eat as many as you will, for they exalt a man's parts. So much, then, for that. And now I come to the ocean's offspring.' After a little he proceeds: 'For them the casserole is not bad, though I think the

[a] On Dieuches and family, several being physicians, and on the duties of Dieuches and Numenius see Dow, *Bull. Hist. Med.* xii. (1942), pp. 18 ff.

[b] Perhaps his claim to be a disciple of Aristophanes of Byzantium was disputed because he lived long after the great philologian. Pauly-Wissowa iii. 1331. *Cf.* Athen. 182 d, 387 d, 662 d.

[c] Kock i. 646.

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[1] Wilamowitz adds ὁ. [2] Suidas: μητρέας or μετρέας CE.

[3] Meineke brackets τῆς τελευτῆς after οὐκοῦν, supplying δεινὸν ἦν τὸ παρὰ πολύ.

καὶ μετ' ὀλίγα·

ὀρφὼν αἰολίαν συνόδοντά τε καρχαρίαν τε
μὴ τέμνειν, μή σοι νέμεσις θεόθεν καταπνεύσῃ,
d ἀλλ' ὅλον ὀπτήσας παράθες· πολλὸν γὰρ ἄμεινον.
πουλύποδος πλεκτὴ δ', ἂν πιλήσῃς[1] κατὰ καιρόν,
ἐφθὴ τῆς ὀπτῆς, ἣν ᾖ μείζων, πολὺ κρείττων·
ἦν ὁπταὶ δὲ δύ' ὧσ', ἐφθῇ κλαίειν ἀγορεύω.
τρίγλη δ' οὐκ ἐθέλει νεύρων ἐπιήρανος εἶναι·
παρθένου Ἀρτέμιδος γὰρ ἔφυ καὶ στύματα μισεῖ.
σκορπίος αὖ— Β. παίσειέ γέ σου τὸν πρωκτὸν
ὑπελθών.

Ἀπὸ τούτου τοῦ Φιλοξένου καὶ Φιλοξένειοί
τινες πλακοῦντες ὠνομάσθησαν. περὶ τούτου Χρύσ-
e ιππός φησιν· "ἐγὼ κατέχω τινὰ ὀψοφάγον ἐπὶ
τοσοῦτον ἐκπεπτωκότα τοῦ μὴ ἐντρέπεσθαι τοὺς
πλησίον ἐπὶ τοῖς γινομένοις, ὥστε φανερῶς ἐν τοῖς
βαλανείοις τήν τε χεῖρα συνεθίζειν πρὸς τὰ θερμὰ
καθιέντα εἰς ὕδωρ θερμὸν καὶ τὸ στόμα ἀναγαρ-
γαριζόμενον θερμῷ, ὅπως δηλονότι ἐν τοῖς θερμοῖς
δυσκίνητος ᾖ. ἔφασαν γὰρ αὐτὸν καὶ τοὺς ὀψο-
ποιοῦντας ὑποποιεῖσθαι ἵνα θερμότατα παρατιθῶσι
f καὶ μόνος καταλίσκῃ αὐτὸς τῶν λοιπῶν συν-
ακολουθεῖν μὴ δυναμένων." τὰ δ' αὐτὰ καὶ περὶ
τοῦ Κυθηρίου Φιλοξένου ἱστοροῦσι καὶ Ἀρχύτου
καὶ ἄλλων πλειόνων, ὧν τις παρὰ Κρωβύλῳ τῷ
κωμικῷ φησιν·

Α. ἐγὼ δὲ πρὸς τὰ θερμὰ ταῦθ' ὑπερβολῇ
τοὺς δακτύλους δήπουθεν Ἰδαίους ἔχω

[1] Meineke: ἂν ἐπιλήψῃ CE.

frying-pan better.' And a little further : 'The sea-perch, the turbot, the fish with even teeth and with jagged teeth must not be sliced, else the vengeance of the gods may breathe upon you. Rather, bake and serve them whole, for it is much better so. The wriggling polyp, if it be rather large, is much better boiled than baked, if you beat it until it is tender. But the devil may take the boiled, say I, if I can get two that are baked. As for the red mullet, that will give no strength to the glands.[a] For she is a daughter of the virgin Artemis and loathes the rising passion. Again, the scorpion . . .'—B. May it creep up and take a bite out of your buttocks ! "

From this Philoxenus certain flat cakes came to be named " Philoxenei." Concerning him Chrysippus says : " I remember a certain gourmand, who was so far lost to all feelings of shame before his companions, no matter what happened, that in the public baths he accustomed his hand to heat by plunging it into hot water, and gargled his throat with hot water that he might not shrink from hot food.[b] For they used to say that he had actually won the cooks over to serving the dishes very hot, his object being to eat up everything alone, since nobody else was able to follow his example." The same story is told also if Philoxenus of Cythera, of Archytas, and several others, one of whom says, in a comedy by Crobylus[c] : " A. I've got fingers that are veritably Idaean[d]

[a] *Cf.* Lat. *nervus* in the same sense.

[b] With a side-glance at the other meaning of the phrase, " might not squirm in a tight place." *Cf.* Plato, *Rep.* 503 D.

[c] Kock iii. 381.

[d] Cold as the snow on Mount Ida ; a punning allusion to the Δάκτυλοι, gigantic beings associated with the Idaean Mother Rhea.

καὶ τὸν λάρυγγ' ἥδιστα πυριῶ τεμαχίοις.
B. κάμινος, οὐκ ἄνθρωπος.

Κλέαρχος δέ φησι Φιλόξενον προλουόμενον ἐν τῇ πατρίδι κἀν ἄλλαις πόλεσι[1] περιέρχεσθαι τὰς
6 οἰκίας, ἀκολουθούντων αὐτῷ παίδων καὶ[2] φερόντων ἔλαιον οἶνον γάρον ὄξος καὶ ἄλλα ἡδύσματα· ἔπειτα εἰσιόντα εἰς τὰς ἀλλοτρίας οἰκίας τὰ ἐψόμενα τοῖς ἄλλοις ἀρτύειν, ἐμβάλλοντα ὧν ἐστι χρεία, κᾆθ' οὕτως εἰς ἑαυτὸν κύψαντα[3] εὐωχεῖσθαι. οὗτος εἰς Ἔφεσον καταπλεύσας εὑρὼν τὴν ὀψοπώλιδα κενὴν ἐπύθετο τὴν αἰτίαν· καὶ μαθὼν ὅτι
b πᾶν εἰς γάμους συνηγόρασται, λουσάμενος παρῆν ἄκλητος ὡς τὸν νυμφίον. καὶ μετὰ τὸ δεῖπνον ἆσας ὑμέναιον, οὗ ἡ ἀρχὴ "Γάμε θεῶν λαμπρότατε," πάντας ἐψυχαγώγησεν· ἦν δὲ διθυραμβοποιός. καὶ ὁ νυμφίος "Φιλόξενε," εἶπε, "καὶ αὔριον ὧδε δειπνήσεις;" καὶ ὁ Φιλόξενος "ἂν ὄψον," ἔφη, "μὴ πωλῇ τις."

Θεόφιλος δέ φησιν· "οὐχ ὥσπερ Φιλόξενον τὸν Ἐρύξιδος· ἐκεῖνος γάρ, ὡς ἔοικεν, ἐπιμεμφόμενος τὴν φύσιν εἰς τὴν ἀπόλαυσιν ηὔξατό ποτε γεράνου τὴν φάρυγγα σχεῖν· ἀλλὰ πολὺ μᾶλλον ἵππον ὅλως ἢ βοῦν ἢ κάμηλον ἢ ἐλέφαντα δεῖ σπουδάζειν γενέσθαι. οὕτω γὰρ καὶ αἱ ἐπιθυμίαι καὶ αἱ ἡδοναὶ πολλῷ[4] μείζους καὶ σφοδρότεραι· πρὸς γὰρ τὰς δυνάμεις ποιοῦνται τὰς ἀπολαύσεις." Κλέαρχος δὲ Μελάνθιόν φησι τοῦτ' εὔξασθαι

[1] Suidas adds ἐν . . . πόλεσι.
[2] Suidas omits καί.
[3] Suidas, supplying εἰς ἑαυτόν: ἀνακάμψαντα CE.
[4] Musurus: πολλαὶ CE.

against these viands so excessively hot, and I like to give my throat a vapour bath with hot slices of meat.—B. He must be a chimney, not a human being." And Clearchus [a] says that Philoxenus, having first taken a bath, would go round among the houses in his own city and others as well, followed by slaves carrying oil, wine, fish-paste, vinegar, and other relishes, then he would enter a house, albeit a stranger's, and season whatever was cooking for the rest of the company, putting in what was lacking. When all was ready, he would bend over and greedily enjoy the feast. He once landed at Ephesus, and finding the victualler's shop empty inquired the cause. When he learned that everything had been sold out for a wedding, he bathed and went uninvited to the bridegroom's house. And after the dinner he sang the wedding song beginning "Marriage, most radiant deity," [b] and delighted the whole company. For he was a dithyrambic poet. And the groom said, "Philoxenus, shall you dine in this way to-morrow also?" "Yes," said Philoxenus, "if there be no victuals for sale."

Now Theophilus [c] says "Unlike Philoxenus the son of Eryxis; for he, seemingly finding fault with nature's provision for the enjoyment of food, prayed that he might have the neck of a crane. But he might have done much better to wish to become a horse or an ox or a camel or an elephant; for in that case desires and pleasures are much greater and more intense, since their enjoyment is in proportion to the animals' strength." And Clearchus, speaking of Melanthius, says [d] that he prayed thus: "Melan-

[a] *F.H.G.* ii. 309. [b] *P.L.G.*[4] iii. 614.
[c] *F.H.G.* iv. 516. *Cf.* Aristot. *Nic. Eth.* 1118 a 33.
[d] *F.H.G.* ii. 309.

c λέγων· "Τιθωνοῦ Μελάνθιος ἔοικε βουλεύσασθαι βέλτιον. ὁ μὲν γὰρ ἀθανασίας ἐπιθυμήσας ἐν θαλάμῳ[1] κρέμαται πάντων ὑπὸ γήρως ἐστερημένος τῶν ἡδέων· Μελάνθιος δὲ τῶν ἀπολαύσεων ἐρῶν, ηὔξατο τῆς μακραύχενος ὄρνιθος τὸν τράχηλον ἔχειν, ἵν' ὅτι πλεῖστον τοῖς ἡδέσιν ἐνδιατρίβῃ." ὁ αὐτός φησι Πίθυλλον τὸν Τένθην καλούμενον οὐ περιγλωττίδα μόνον ὑμενίνην φορεῖν, ἀλλὰ καὶ προσελυτροῦν τὴν γλῶσσαν πρὸς τὰς ἀπολαύσεις. d καὶ τέλος ἰχθύαν[2] τρίβων ἀπεκάθαιρεν αὐτήν· μόνος δ' οὗτος τῶν ἀπολαυστικῶν καὶ δακτυλήθρας ἔχων ἐσθίειν λέγεται τὸ ὄψον, ἵν' ὡς θερμότατον ὁ τρισάθλιος ἀναδιδῷ τῇ γλώττῃ. ἄλλοι δὲ φίλιχθυν τὸν Φιλόξενόν φασιν· Ἀριστοτέλης δὲ φιλόδειπνον ἁπλῶς, ὃς καὶ γράφει που ταῦτα· "δημηγοροῦντες ἐν τοῖς ὄχλοις κατατρίβουσιν ὅλην τὴν ἡμέραν ἐν τοῖς θαύμασι, καὶ πρὸς τοὺς ἐκ τοῦ Φάσιδος ἢ Βορυσθένους καταπλέοντας, ἀνεγνωκότες οὐδὲν πλὴν εἰ τὸ Φιλοξένου Δεῖπνον οὐχ ὅλον."

e Φαινίας δέ φησιν ὅτι Φιλόξενος ὁ Κυθήριος ποιητής, περιπαθὴς ὢν τοῖς ὄψοις, δειπνῶν ποτε παρὰ Διονυσίῳ ὡς εἶδεν ἐκείνῳ μὲν μεγάλην τρῖγλαν παρατεθεῖσαν, ἑαυτῷ δὲ μικράν, ἀναλαβὼν αὐτὴν εἰς τὰς χεῖρας πρὸς τὸ οὖς προσήνεγκε. πυθομένου δὲ τοῦ Διονυσίου τίνος ἕνεκεν τοῦτο

[1] Adam ταλάρῳ, "in a bird-cage."
[2] ἰχθὺν CE. ; ἰχθύᾳ Diels.

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[a] See critical note.
[b] The crane.
[c] Clearchus.
[d] Frag. 83 Rose.

thius, it appears, has conceived a better plan than Tithonus. For Tithonus longed for immortality, but now hangs in his chamber,[a] old age having deprived him of all pleasures; whereas Melanthius, loving the delights of food, prayed that he might have the gullet of that long-necked bird,[b] that he might linger long over his pleasures." The same authority[c] says that Pithyllus, called the gourmand, wore a covering for the tongue made of membrane, and sheathed his tongue besides for greater enjoyment, and, at the end of the feast, he would powder some dried fish skin and purge the tongue. And he is the only gourmand who is said to have eaten food with finger-shields, desiring (the wretch!) to offer it to his tongue as hot as he could. Others call Philoxenus "the fish-lover," but Aristotle[d] calls him in general "dinner-lover." He also writes, I believe, as follows: "They deliver claptrap orations wherever crowds collect, wasting the livelong day in jugglers' tricks, and among the adventurers who come from the Phasis or the Borysthenes,[e] though they have never read anything but Philoxenus's *Banquet*, and that not entire."

Phaenias says[f] that Philoxenus, the poet of Cythera, who was devoted to dainty food, was once dining with Dionysius, and when he saw that a large mullet had been set before Dionysius, while a small one had been served to himself, he took it up in his hands and placed it to his ear. When Dionysius asked him why he did that, Philoxenus answered that

[e] The Phasis (*cf. pheasant*), a river of Armenia, and the Borysthenes (now the Dnieper) in South Russia, flowed through regions from which came many wonder-workers and strange animals.

[f] *F.H.G.* ii. 297.

ποιεῖ, εἶπεν ὁ Φιλόξενος ὅτι γράφων τὴν Γαλάτειαν βούλοιτό τινα παρ' ἐκείνης τῶν κατὰ Νηρέα πυθέσθαι· τὴν δὲ ἠρωτημένην ἀποκεκρίσθαι διότι
f νεωτέρα ἁλοίη· διὸ μὴ παρακολουθεῖν· τὴν δὲ τῷ Διονυσίῳ παρατεθεῖσαν πρεσβυτέραν οὖσαν εἰδέναι πάντα σαφῶς ἃ βούλεται μαθεῖν. τὸν οὖν Διονύσιον γελάσαντα ἀποστεῖλαι αὐτῷ τὴν τρῖγλαν τὴν παρακειμένην αὐτῷ. συνεμέθυε δὲ τῷ Φιλοξένῳ ἡδέως ὁ Διονύσιος. ἐπεὶ δὲ τὴν ἐρωμένην Γαλάτειαν ἐφωράθη διαφθείρων, εἰς τὰς λατομίας
7 ἐνεβλήθη· ἐν αἷς ποιῶν τὸν Κύκλωπα συνέθηκε τὸν μῦθον εἰς τὸ περὶ αὐτὸν γενόμενον πάθος, τὸν μὲν Διονύσιον Κύκλωπα ὑποστησάμενος, τὴν δ' αὐλητρίδα Γαλάτειαν, ἑαυτὸν δ' Ὀδυσσέα.

Ἐγένετο δὲ κατὰ τοὺς Τιβερίου χρόνους ἀνήρ τις Ἀπίκιος, πλουσιώτατος τρυφητής, ἀφ' οὗ πλακούντων γένη πολλὰ Ἀπίκια ὀνομάζεται. οὗτος ἱκανὰς μυριάδας[1] καταναλώσας εἰς τὴν γαστέρα ἐν Μιντούρναις (πόλις δὲ Καμπανίας) διέτριβε τὰ
b πλεῖστα καρίδας ἐσθίων πολυτελεῖς, αἳ γίνονται αὐτόθι ὑπέρ γε τὰς ἐν Σμύρνῃ μέγιστας[2] καὶ τοὺς ἐν Ἀλεξανδρείᾳ ἀστακούς. ἀκούσας οὖν[3] καὶ κατὰ Λιβύην γίνεσθαι ὑπερμεγέθεις ἐξέπλευσεν οὐδ' ἀναμείνας μίαν ἡμέραν. καὶ πολλὰ κακοπαθήσας κατὰ τὸν πλοῦν ὡς πλησίον ἦκε τῶν τόπων πρὶν ἐξορμῆσαι τῆς νεώς (πολλὴ δ' ἐγεγόνει παρὰ Λίβυσι φήμη τῆς ἀφίξεως αὐτοῦ), προσπλεύσαντες ἁλιεῖς προσήνεγκαν αὐτῷ τὰς καλλίστας καρίδας. ὁ δ' ἰδὼν ἐπύθετο εἰ μείζους ἔχουσιν· εἰπόντων δὲ

[1] Suidas adds *ἀργυρίου*.
[2] Kaibel: *μέγισται* CE; *cf.* 398 f.
[3] Suidas adds *οὖν*.

he was writing a poem on Galatea and desired to ask the mullet some questions about Nereus [a] and his daughters. And the creature, on being asked, had answered that she had been caught when too young, and therefore had not joined Nereus's company ; but her sister, the one set before Dionysius, was older, and knew accurately all he wished to learn. So Dionysius, with a laugh, sent him the mullet that had been served to himself. Moreover, Dionysius was fond of drinking deep in company with Philoxenus. But when Philoxenus was detected in the act of seducing the king's mistress Galatea, he was thrown into the quarries. There he wrote his *Cyclops*, telling the story of what had happened to him, and representing Dionysius as Cyclops, the flute-girl as the nymph Galatea, and himself as Odysseus.[b]

There lived in the days of Tiberius a man named Apicius, an exceedingly rich voluptuary, from whom many kinds of cakes are called Apician. He had lavished countless sums on his belly in Minturnae, a city of Campania, and lived there eating mostly high-priced prawns, which grow bigger there than the largest prawns of Smyrna or the lobsters of Alexandria. Now he heard that they also grew to excessive size in Libya, so he sailed forth without a day's delay, encountering very bad weather on the voyage. When he drew near those regions, fishermen sailed to meet him before he left his ship (for the report of his coming had spread far and wide among the Libyans), and brought to him their best prawns. On seeing them he asked if they had any

[a] Sea divinity, among whose fifty daughters were Galatea and Thetis. Galatea was also the name of Dionysius's mistress : see below.

[b] *P.L.G.*[4] iii. 609.

μὴ γίνεσθαι ὧν ἤνεγκαν, ὑπομνησθεὶς τῶν ἐν
c Μιντούρναις ἐκέλευσε τῷ κυβερνήτῃ τὴν αὐτὴν
ὁδὸν ἐπὶ Ἰταλίαν ἀναπλεῖν μηδὲ προσπελάσαντι
τῇ γῇ.

Ἀριστόξενος δ' ὁ Κυρηναῖος φιλόσοφος, ὁ ὄντως
μετελθὼν τὴν πάτριον φιλοσοφίαν, ἀφ' οὗ καὶ
κωλήν τις καλεῖται Ἀριστόξενος ἰδίως σκευαζό-
μενος, ὑπὸ τῆς ἀνυπερβλήτου τρυφῆς καὶ τὰς ἐν
τῷ κήπῳ γινομένας θριδακίνας οἰνομέλιτι ἐπότιζεν
ἑσπέρας, καὶ ὑπὸ τὴν ἕω λαμβάνων, χλωροὺς ἔχειν
ἔλεγε πλακοῦντας ὑπὸ τῆς γῆς ἀναπεμπομένους
αὐτῷ.

d Τραιανῷ δὲ τῷ αὐτοκράτορι ἐν Παρθίᾳ ὄντι
καὶ τῆς θαλάσσης ἀπέχοντι ἡμερῶν παμπόλλων
ὁδόν, Ἀπίκιος ὄστρεα νεαρὰ διεπέμψατο ὑπὸ
σοφίας αὐτοῦ τεθησαυρισμένα· καὶ οὐχ ὡς Νικο-
μήδει τῷ Βιθυνῶν βασιλεῖ ἐπιθυμήσαντι ἀφύης
(μακρὰν δὲ καὶ οὗτος ἦν τῆς θαλάσσης) μάγειρός
τις μιμησάμενος τὸ ἰχθύδιον παρέθηκεν ὡς ἀφύας.[1]
ὁ γοῦν παρ' Εὔφρονι τῷ κωμικῷ μάγειρός φησιν·

Α. ἐγὼ μαθητὴς ἐγενόμην Σωτηρίδου,
ὃς ἀπὸ θαλάσσης Νικομήδει δώδεκα
e ὁδὸν ἀπέχοντι πρῶτος ἡμερῶν ποτε
ἀφύης ἐπιθυμήσαντι χειμῶνος μέσου
παρέθηκε νὴ Δί',[2] ὥστε πάντας ἀνακραγεῖν.
Β. πῶς δὲ δυνατὸν τοῦτ' ἐστί; Α. θήλειαν λαβὼν
γογγυλίδα ταύτην ἔτεμε λεπτὰ καὶ μακρά,[3]
τὴν ὄψιν αὐτῆς τῆς ἀφύης μιμούμενος,
ἀποζέσας, ἔλαιον ἐπιχέας, ἅλας

[1] ὡς ἀφύας bracketed by Kaibel.
[2] Meineke: παρέθηκεν ἡδείας CE.
[3] Porson and Elmsley add καὶ μακρά from Suidas.

that were larger, and on their answering that none grew larger than those they had brought, he bethought him of the prawns in Minturnae and told the pilot to sail back by the same route to Italy without so much as approaching the shore.

Aristoxenus, the Cyrenaic philosopher, practised literally the system of philosophy which arose in his country,[a] and from him a kind of ham specially prepared is called Aristoxenus; in his excess of luxury he used to water the lettuce in his garden at evening with wine and honey, and taking them up in the morning used to say that they were blanched cakes produced by the earth for him.

When the Emperor Trajan was in Parthia, many days' journey away from the sea, Apicius caused fresh oysters to be sent to him in packing skilfully devised by himself. He was better served than Nicomedes, king of Bithynia, when he desired anchovy, he also living too far away from the sea; for a cook made an imitation of the fish and served this to him. At any rate, the cook in Euphron,[b] the comic poet, says: "A. I was a pupil of Soterides, who, when Nicomedes was twelve days' journey from the sea and desired an anchovy in the middle of winter, served it to him—Zeus be my witness!—so that all cried out in wonder.—B. But how could that be?—A. He took a fresh turnip and cut it in slices thin and long, shaping it just like the anchovy. Then he parboiled it, poured oil upon it, sprinkled

[a] The Cyrenaics were hedonists, regarding pleasure as the *summum bonum*.

[b] Kock iii. 323.

δοὺς μουσικῶς, μήκωνος ἐπιπάσας ἄνω
κόκκους μελαίνης τετταράκοντα τὸν ἀριθμόν,
περὶ τὴν Σκυθίαν ἔπαυσε τὴν ἐπιθυμίαν.
f καὶ Νικομήδης γογγυλίδα μασώμενος
ἀφύης τότ' ἔλεγε τοῖς φίλοις ἐγκώμιον.
οὐδὲν ὁ μάγειρος τοῦ ποιητοῦ διαφέρει·
ὁ νοῦς γάρ ἐστιν ἑκατέρῳ τούτων τέχνη.

Ὅτι περὶ Περικλέους φησὶν Ἀρχίλοχος ὁ Πάριος ποιητὴς ὡς ἀκλήτου ἐπεισπαίοντος εἰς τὰ συμπόσια Μυκονίων δίκην. δοκοῦσι δ' οἱ Μυκόνιοι διὰ τὸ
8 πένεσθαι καὶ λυπρὰν νῆσον οἰκεῖν ἐπὶ γλισχρότητι καὶ πλεονεξίᾳ διαβάλλεσθαι· τὸν γοῦν γλίσχρον Ἰσχόμαχον Κρατῖνος Μυκόνιον καλεῖ·

πῶς ἂν σύγ'[1] Ἰσχομάχου γεγονὼς τοῦ[2] Μυκονίου
φιλόδωρος ἂν[3] εἴης;
ἀγαθὸς πρὸς ἀγαθοὺς ἄνδρας ἑστιασόμενος
ἦκον· κοινὰ γὰρ τὰ τῶν φίλων.

. . . . πολλὸν δὲ πίνων καὶ χαλίκρητον μέθυ,[4]
οὔτε τῖμον εἰσενέγκας[5] οὔτε . . . .,
οὐδὲ μὲν κληθεὶς . . . . ἦλθες, οἷα δὴ φίλος·
b ἀλλά σ' ἡ γαστὴρ νόον τε καὶ φρένας παρήγαγεν
εἰς ἀναιδείην,
Ἀρχίλοχός φησιν.

Εὔβουλος ὁ κωμικός φησί που·
εἰσὶν ἡμῖν τῶν κεκλημένων δύο
ἐπὶ δεῖπνον ἄμαχοι, Φιλοκράτης καὶ Φιλοκράτης.[6]
ἕνα γὰρ ἐκεῖνον ὄντα δύο λογίζομαι,

[1] Kaibel adds σύγ'. [2] Bergk adds τοῦ.
[3] Meineke brackets ἄν. [4] Casaubon: μεθύων CE.
[5] Schweighäuser: εἰσήνεγκας CE.
[6] Turnebus: Φιλοκτήτης CE.

salt to taste, spread on the top exactly forty seeds of black poppy, and satisfied the king's desire in far-away Scythia. And when Nicomedes had tasted the turnip, he sang the praise of anchovy to his friends. The cook and the poet are just alike: the art of each lies in his brain."

Archilochus, the poet of Paros, speaks of Pericles [a] as bursting uninvited into a drinking company "like a Myconian." It appears that the people of Myconos [b] had a bad name for greed and avarice because they were poverty-stricken and lived on a wretched island; at any rate, the greedy Ischomachus is called Myconian by Cratinus [c]: "How could you, of all persons, be generous, being the son of Ischomachus the Myconian?"

A brave man I, among brave men I have come to dine. For common are the goods of friends.[d]

But the passage from Archilochus is this: [e] "Though drinking much wine—and that unmixed with water—thou hast not paid the scot . . . and uninvited, too, thou camest, as an intimate friend might do. Nay, thy belly hath perverted thy heart and soul to shamelessness."

Eubulus,[f] the comic poet, says, I believe: "There are, among our guests invited to dinner, two invincibles, Philocrates and—Philocrates! For I count him, though one, as two (and lusty too); yes, even

[a] Of the seventh century B.C., mentioned in the fragments of Archilochus. *Cf. P.L.G.*[4] ii. 405.
[b] One of the Cyclades, not far from Delos and Paros.
[c] Kock i. 109.
[d] An isolated excerpt.
[e] *P.L.G.*[4] ii. 405. *Cf.* the proverb, "Friends may join friends' revels uninvited."
[f] Kock ii. 206.

μεγάλους . . . . . μᾶλλον δὲ τρεῖς.
ὃν φασί ποτε[1] κληθέντ' ἐπὶ δεῖπνον πρός[2] τινος,
εἰπόντος αὐτῷ τοῦ φίλου, ὁπηνίκ' ἂν
εἴκοσι ποδῶν μετροῦντι τὸ στοιχεῖον ᾖ,
c ἥκειν, ἔωθεν αὐτὸν εὐθὺς ἡλίου
μετρεῖν ἀνέχοντος, μακροτέρας δ' οὔσης ἔτι
πλεῖν ἢ δυοῖν ποδοῖν παρεῖναι τῆς σκιᾶς·
ἔπειτα φάναι μικρὸν ὀψιαίτερον
δι' ἀσχολίαν ἥκειν, παρόνθ' ἅμ' ἡμέρᾳ.

ἀσυμβόλου δείπνου γὰρ ὅστις ὑστερεῖ,
τοῦτον ταχέως νόμιζε κἂν[3] τάξιν λιπεῖν,
Ἄμφις φησὶν ὁ κωμικός. Χρύσιππος δέ φησιν·

ἀσύμβολον κώθωνα μὴ παραλίμπανε.

d κώθων δ' οὐ παραλειπτὸς ἀσύμβολος, ἀλλὰ
διωκτός.

Ἀντιφάνης δέ φησι·

βίος θεῶν γάρ ἐστιν, ὅταν ἔχῃς ποθὲν
τἀλλότρια δειπνεῖν, μὴ προσέχων λογίσμασι.

καὶ πάλιν·

μακάριος ὁ βίος· δεῖ μ' ἀεὶ καινὸν πόρον
εὑρεῖν ὅπως μάσημα ταῖς γνάθοις ἔχω.[4]

Ταῦτα οἴκοθεν ἔχων εἰς τὸ συμπόσιον ἦλθον καὶ προμελετήσας, ἵνα κἀγὼ τὸ στεγανόμιον κομίζων παραγένωμαι.

e ἄκαπνα γὰρ αἰὲν ἀοιδοὶ θύομεν.

ὅτι τὸ μονοφαγεῖν ἐστιν ἐν χρήσει τοῖς παλαιοῖς.

[1] Schweighäuser: ποι CE.
[2] Musurus: ὥς CE.
[3] Meineke: καὶ CE.
[4] Meineke: μακάριος ᾧ βίος ᾧ δεῖ μ' ἀεὶ καινὸν πόρον εὑρίσκειν ὡς CE.

as three Once, they say, he had been asked out to dine by some friend who told him to come when the shadow on the dial measured twenty feet.[a] So at dawn he began to measure when the sun was rising, and when the shadow was too long by more than a couple of feet he came to dine, and said that he had arrived a little late because of business engagements—though he had come at daybreak!"

Amphis[b] the comic poet says that "whosoever is late at a free dinner[c] you may guess would desert right soon the ranks in battle"; and Chrysippus says, "The goblet[d] which costs nothing thou shalt not neglect." Again, "The free goblet must not be neglected; nay, it must be pursued." Antiphanes[e] also says: "That is the life the gods lead, when you can dine at others' expense with no thought of the reckoning." And again: "My life is blessed indeed! I must ever discover some new device to get a morsel for my jaws."

These jests[f] have I brought from home to the banquet, after careful rehearsal, for I, too, wanted to have my house-rent ready to pay when I came.

"For we bards ever sacrifice without smoke."[g]

Yet the notion of eating alone was not unknown

[a] In Aristophanes' day the usual dinner time was at "ten feet." *Cf. Ecclesiazusae*, 652. Philocrates, reversing Mark Twain's error on the Rigi, mistook the morning for the evening hour.

[b] Kock ii. 248.

[c] By contrast with the ἔρανος, "subscription dinner."

[d] κώθων, "drinking-cup," then "drinking-bout."

[e] Kock ii. 117.

[f] Perhaps referring to the stock-in-trade of the parasite.

[g] *i.e.* live at the expense of others.

Ἀντιφάνης·

. . μονοφαγεῖς, ἤδη τι καὶ βλάπτεις ἐμέ.

Ἀμειψίας·

ἔρρ' ἐς κόρακας, μονοφάγε καὶ τοιχωρύχε.

Περὶ τοῦ τῶν ἡρώων καθ' Ὅμηρον βίου

Ὅτι Ὅμηρος ὁρῶν τὴν σωφροσύνην οἰκειοτάτην ἀρετὴν οὖσαν τοῖς νέοις καὶ πρώτην, ἔτι δὲ ἁρμόττουσαν καὶ πάντων τῶν καλῶν χορηγὸν οὖσαν, βουλόμενος ἐμφῦσαι πάλιν αὐτὴν ἀπ' ἀρχῆς καὶ ἐφεξῆς, ἵνα τὴν σχολὴν καὶ τὸν ζῆλον ἐν τοῖς
f καλοῖς ἔργοις ἀναλίσκωσι καὶ ὦσιν εὐεργετικοὶ καὶ κοινωνικοὶ[1] πρὸς ἀλλήλους, εὐτελῆ κατεσκεύασε πᾶσι τὸν βίον καὶ αὐτάρκη, λογιζόμενος τὰς ἐπιθυμίας καὶ τὰς ἡδονὰς ἰσχυροτάτας γίνεσθαι καὶ πρώτας ἔτι τε καὶ ἐμφύτους τὰς[2] περὶ ἐδωδὴν καὶ πόσιν, τοὺς δὲ διαμεμενηκότας ἐν εὐτελείᾳ εὐτάκτους καὶ περὶ τὸν ἄλλον βίον γίνεσθαι ἐγκρατεῖς. ἁπλῆν οὖν ἀποδέδωκε τὴν δίαιταν πᾶσι καὶ τὴν αὐτὴν ὁμοίως βασιλεῦσιν ἰδιώταις, νέοις πρεσβύταις, λέγων[3]·

παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν,
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα.

δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας,
9 καὶ τούτων ὀπτῶν καὶ ὡς ἐπὶ τὸ πολὺ βοείων· παρὰ δὲ ταῦτα οὔτε ἐν ἑορταῖς οὔτ' ἐν γάμοις οὔτ' ἐν

[1] Kuster: κοινοὶ CE and Suidas.
[2] Suidas adds καὶ . . . τὰς. [3] Suidas adds λέγων.

among the ancients. Antiphanes [a]: "You eat alone! That's a wilful injury to me." Ameipsias [b]: "To the devil with you, solitary eater and housebreaker!"

The Life of the Heroes in Homer [c]

Homer saw that moderation is the first and most appropriate virtue of the young, harmoniously joining together and enhancing all that is fair; and since he wished to implant it anew from beginning to end so that his heroes might spend their leisure and their endeavour on noble deeds and be helpful to each other and share their goods with one another, he made their way of living frugal and contented. For he considered that passions and pleasures become very strong, and that foremost among them and innate are the desires for eating and drinking, and that they who abide resolutely in frugality are well-disciplined and self-controlled in all the exigencies of life. He has, therefore, ascribed a simple manner of life to all, the same, too, for kings as for subjects, for young as for old, when he says [d]: "And to his side she drew a polished table; and the grave housekeeper brought bread and set it before them." "And the carver took platters of meat and set them before them." [e] Now this meat, too, was roasted, and was for the most part beef. Excepting this he never places before them anything, whether at a festival

[a] Kock ii. 128. [b] Kock i. 677.

[c] Suidas, *s.v.* "Ομηρος, wrongly ascribes this extract to Dioscurides, *On Homeric Law*. It extends to 14 d.

[d] *Od.* vii. 174 ff. [e] *Od.* i. 141.

ἄλλῃ συνόδῳ παρατίθησιν οὐδέν, καίτοι πολλάκις τὸν Ἀγαμέμνονα ποιήσας δειπνίζοντα τοὺς ἀρίστους· καὶ οὐ θρῖα καὶ κάνδυλον καὶ ἄμητας μελίπηκτά τε τοῖς βασιλεῦσιν ἐξαίρετα παρατίθησιν Ὅμηρος, ἀλλ' ἀφ' ὧν εὖ ἕξειν ἔμελλον τὸ σῶμα καὶ τὴν ψυχήν. Αἴαντα οὖν μετὰ τὴν μονομαχίαν "νώτοισι βοῶν γέραιρεν" ὁ Ἀγαμέμνων· καὶ Νέστορι δ' ἤδη ὄντι γηραιῷ καὶ Φοίνικι δὲ κρέας ὀπτὸν δίδωσι, ἀφιστῶν ἡμᾶς τῶν ἀτάκτων ἐπιθυμιῶν.[1] καὶ Ἀλκίνους δὲ ὁ τὸν τρυφερὸν ἠρημένος βίον τοὺς τρυφερωτάτους ἑστιῶν Φαίακας καὶ τὸν Ὀδυσσέα ξενίζων, ἐπιδεικνύμενος αὐτῷ τὴν τοῦ κήπου κατασκευὴν καὶ τῆς οἰκίας καὶ τὸν αὐτοῦ βίον, τοιαύτας παρατίθεται τραπέζας.[2] καὶ Μενέ-
b λαος δὲ τοὺς τῶν παίδων γάμους ποιούμενος καὶ τοῦ Τηλεμάχου πρὸς αὐτὸν παραγενομένου

νῶτα βοὸς παρέθηκεν
ὅπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.

καὶ Νέστωρ δὲ βόας θύει Ποσειδῶνι παρὰ τῇ θαλάσσῃ διὰ τῶν φιλτάτων καὶ οἰκειοτάτων τέκνων, βασιλεὺς ὢν καὶ πολλοὺς ἔχων ὑπηκόους, τάδε παρακελευόμενος·

ἀλλ' ἄγ', ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω

καὶ τὰ ἑξῆς.[3] ὁσιωτέρα γὰρ αὕτη ἡ θυσία θεοῖς καὶ προσφιλεστέρα ἡ διὰ τῶν οἰκείων καὶ εὐνουστάτων ἀνδρῶν. καὶ τοὺς μνηστῆρας δὲ ὑβρι-

[1] Kaibel: δίδωσι, καὶ Ἀλκίνῳ δὲ τῷ τὸν τρυφερὸν ἠρημένῳ βίον, ἀφιστῶν . . . ἐπιθυμιῶν CE.
[2] Suidas adds τοὺς τρυφερωτάτους . . . τραπέζας.
[3] Suidas adds τάδε . . . ἑξῆς.

or a wedding or any other gathering. And yet he often makes Agamemnon entertain his chieftains at dinner; no entrées served in fig-leaves, no rare titbit or milk-cakes, or honey-cakes, does Homer serve as choice dainties for his kings, but only viands by which body and soul might enjoy strength. And so after the duel [a] Agamemnon especially "rewarded Ajax with the chine of oxen." [b] And to Nestor,[c] by this time an old man, and to Phoenix,[d] he gives roast meat, meaning to restrain us from riotous desires. And it was so with Alcinoüs, whose choice inclined to a luxurious life; he feasted the Phaeacians, who lived most luxuriously, and entertained the stranger Odysseus; he shows him the well-appointed house and garden, and then causes the same simple fare to be placed before him. Menelaus, also, when he celebrated the nuptials of his children,[e] at the time when Telemachus came to visit him, "took and set before them the roasted ox-chine, which they had served to him as his own meed of honour." And Nestor also, though a king who had many subjects, sacrificed cattle to Poseidon at the seaside by the hand of the children most near and dear to him, exhorting them in these words [f]: "Nay then, let one go to the field for a heifer," and the rest. For that sort of sacrifice, made by men who are devoted and loyal, is holier and more acceptable to the gods. Even the suitors, insolent though they were, and

[a] Between Ajax and Hector, *Iliad* vii. 200 ff.
[b] *Iliad* vii. 321. [c] *Od.* iii. 33. [d] *Iliad* ix. 215.
[e] A son and a daughter, Megapenthes and Hermione. *Od.* iv. 64.
[f] *Od.* iii. 421.

c στὰς ὄντας καὶ πρὸς ἡδονὰς ἀνειμένους οὔτε ἰχθῦς ἐσθίοντας ποιεῖ οὔτε ὄρνιθας οὔτε μελίπηκτα, περιελὼν παντὶ σθένει τὰς μαγειρικὰς μαγγανείας, καὶ τά, ὡς ὁ Μένανδρός φησιν, ὑποβινητιῶντα βρώματα καὶ τὸ παρὰ πολλοῖς λασταυροκάκαβον καλούμενον βρῶμα, ὥς φησι Χρύσιππος ἐν τῷ περὶ καλοῦ καὶ ἡδονῆς,[1] οὗ ἡ κατασκευὴ περιεργοτέρα.

Πρίαμος δὲ παρὰ τῷ ποιητῇ καὶ ὀνειδίζει τοῖς υἱοῖς ἀναλίσκουσι τὰ μὴ νενομισμένα·

ἀρνῶν ἠδ' ἐρίφων ἐπιδήμιοι ἁρπακτῆρες.

Φιλόχορος δὲ ἱστορεῖ καὶ κεκωλῦσθαι Ἀθήνησιν
d ἀπέκτου ἀρνὸς μηδένα γεύεσθαι, ἐπιλιπούσης[2] ποτὲ τῆς τῶν ζῴων τούτων γενέσεως.

Ἑλλήσποντον δὲ Ὅμηρος ἰχθυόεντα προσαγορεύων καὶ τοὺς Φαίακας πλωτικωτάτους ποιῶν καὶ ἐν τῇ Ἰθάκῃ εἰδὼς λιμένας πλείους καὶ νήσους προσεχεῖς πολλάς, ἐν αἷς ἰχθύων ἐγίνετο πλῆθος καὶ ἀγρίων ὀρνίθων, καὶ εἰς εὐδαιμονίαν δὲ καταριθμῶν τὸ τὴν θάλασσαν ἰχθῦς παρέχειν, ὅμως τούτων οὐδὲν οὐδένα ποιεῖ προσφερόμενον· καὶ μὴν οὐδ' ὀπώραν παρατίθησί τινι καίπερ οὖσαν
e πολλὴν καὶ ἥδιστα ταύτης μνημονεύων καὶ πάντα χρόνον παρασκευάζων ἀθάνατον· "ὄγχνη γάρ, φησίν, ἐπ' ὄγχνῃ" καὶ τὰ ἑξῆς. ἀλλὰ μὴν οὐδὲ στεφανουμένους οὐδὲ μυρουμένους ποιεῖ ὥσπερ οὐδὲ θυμιῶντας, ἀλλὰ πάντων τούτων ἀπο-

[1] Suidas adds ἐν . . . ἡδονῆς.

[2] Eustathius 1348. 60, *cf.* Athenaeus ix. 375 c: ἐπιλειπούσης CE.

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[a] From λάσταυρος, "lecher," and κακάβη, "partridge," a dish supposed to excite lust.

recklessly given over to pleasure, are not represented as eating fish or birds or honey-cakes, for Homer strenuously excludes the tricks of the culinary art, the viands which Menander calls aphrodisiac, and that mentioned in many authors under the name of *lastaurokakabos* [a] (as Chrysippus says in his work *On Pleasure and the Good*), the preparation of which is rather elaborate.

The Priam of Homer, too, reproaches [b] his sons for consuming what custom prohibits : " Plunderers of lambs and kids belonging to your own countrymen ! "

Philochorus [c] records that at Athens no one was allowed to taste the flesh of an unshorn lamb, because at one time there had occurred a dearth of these animals.

Although Homer describes the Hellespont as teeming with fish,[d] and pictures the Phaeacians as devoted to the sea, and although he knows that in Ithaca there are several harbours and many islands near the shore abounding in fish and wild fowl, and moreover counts the sea's bounty in supplying fish as an element of prosperity, he nevertheless never represents anyone as eating any of these creatures. What is more, he does not place fruit upon the board either, though it was abundant and he mentions it in a delightful passage,[e] representing it as never failing throughout the year : " Pear upon pear," he says, and all the rest. What is more, he also does not picture the wearing of chaplets or the use of unguents, any more than the burning of incense. On the contrary, his characters are free of all such con-

[a] *Iliad* xxiv. 262.
[b] *Iliad* ix. 360.
[c] *F.H.G.* i. 394.
[d] *Od.* vii. 120.

λυομένους τοὺς ἀνθρώπους εἰς ἐλευθερίαν καὶ αὐτάρκειαν ἐξαιρεῖται τοὺς πρώτους. καὶ θεοῖς δὲ ἁπλῆν ἀποδίδωσι δίαιταν νέκταρ καὶ ἀμβροσίαν. καὶ τοὺς ἀνθρώπους δὲ ποιεῖ τιμῶντας αὐτοὺς ἀπὸ
f τῆς διαίτης, ἀφελὼν λιβανωτὸν καὶ σμύρναν καὶ στεφάνους καὶ τὴν περὶ ταῦτα τρυφήν. καὶ τῆς ἁπλῆς δὲ ταύτης διαίτης οὐκ ἁπλήστως ἀπολαύοντας παρίστησιν, ἀλλ' ὡς οἱ κράτιστοι τῶν ἰατρῶν ἀφαιρεῖ τὰς πλησμονάς,

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο·

καὶ τὴν ἐπιθυμίαν πληρώσαντες οἱ μὲν ἐξώρμων ἐπὶ μελέτην ἀθλητικὴν δίσκοισι τερπόμενοι καὶ αἰ-
10 γανέαις, τῇ παιδιᾷ τὰ πρὸς σπουδὴν ἐκμελετῶντες· οἱ δὲ κιθαρῳδῶν ἠκροῶντο τὰς ἡρωικὰς πράξεις ἐν μέλει καὶ ῥυθμῷ ποιούντων. διὸ οὐδὲν θαυμαστὸν τοὺς οὕτω τεθραμμένους ἀφλεγμάντους εἶναι τὰ σώματα καὶ τὰς ψυχάς. ἐνδεικνύμενος οὖν καὶ τὴν εὐταξίαν ὡς ὑγιεινόν ἐστι καὶ εὔχρηστον καὶ κοινὸν τὸν σοφώτατον Νέστορα πεποίηκε Μαχάονι τῷ ἰατρῷ τετρωμένῳ τὸν δεξιὸν ὦμον προσφέροντα οἶνον, ταῖς φλεγμοναῖς ἐναντιώτατον
b ὄντα, καὶ τοῦτον Πράμνειον, ὃν ἴδμεν παχὺν καὶ πολύτροφον (οὐ διψήσεως ἄκος, ἀλλ' ἐμφορήσεως ἕνεκα· πεπωκότι γοῦν παρακελεύεται συνεχῶς τοῦτο ποιεῖν· "σὺ μέν, φησί, πῖνε καθήμενος"), καὶ ἐπιξύοντα τυρὸν αἴγειον, ἐπὶ δὲ κρόμυον ποτοῦ ὄψον, ἵνα πλεῖον πίνῃ, καίτοι ἀλλαχοῦ λέγων τὸν οἶνον ἐκλύειν τὴν ἰσχὺν καὶ ἀπογυιοῦν. περὶ δὲ

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[a] *e.g. Od.* i. 150. [b] *Od.* iv. 626.

[c] *Cf.* Plato's φλεγμαίνουσα πόλις (*Rep.* 372 E), a society given over to luxury, and below, 60 d.

ventions, and the foremost of them are singled out for freedom and independence. Even to the gods he ascribes a simple regimen of nectar and ambrosia. He pictures human beings as honouring the gods in their diet, denying to them the use of frankincense or myrrh or wreaths or similar luxuries. And even this simple food they do not enjoy greedily, according to him, but like an excellent physician, he forbids satiety, saying, "when they had banished desire for eating and drinking."[a] And after his heroes had satisfied their appetite some would be off to athletic practice, "amusing themselves with discus and spear,"[b] in sport training themselves for serious work; while others would listen to the harpists as they set to melody and rhythm the deeds of heroes. It is no wonder, therefore, that men nurtured in this fashion should be free from the excitements of body and soul.[c] By way, then, of showing that moderate living is healthful, beneficial, and adapted for all, he has portrayed Nestor,[d] wisest of men, as offering wine to the physician Machaon when he was wounded in the right shoulder, although Nestor was a bitter foe of passion; and the wine he gives is Pramneian, too, which we know was heavy and filling. It was no "cure for thirst,"[e] but rather a device for stuffing the belly; at any rate, although Machaon has already drunk, Nestor urges him to continue, saying, "Be seated, and drink."[f] He then scrapes some goat's milk cheese over the wine and adds an onion as a relish[g] to make him drink more. And yet in another passage[h] Homer says that wine relaxes and enervates bodily vigour. As for Hector,

[a] *Iliad* xi. 639. [b] Eur. *Cyclops* 97. [c] *Iliad* xiv. 5.
[d] *Iliad* xi. 630. [e] *Iliad* vi. 265.

τοῦ Ἕκτορος Ἑκάβη οἰομένη μενεῖν αὐτὸν τὸ καταλειπόμενον τῆς ἡμέρας παρακαλεῖ πιεῖν σπεί-
c σαντα, προτρεπομένη εἰς θυμηδίαν· ὁ δ' ὑπερτίθεται πρὸς πρᾶξιν ἐξιών. καὶ ἡ μὲν ἀπερισπάστως ἐπαινεῖ τὸν οἶνον, ὁ δὲ μετὰ ἄσθματος ἥκων ἀπωθεῖται· καὶ ἡ μὲν ἀξιοῖ σπείσαντα πιεῖν, ὁ δὲ καθημαγμένος ἀσεβὲς ἡγεῖται. οἶδε δὲ ὁ Ὅμηρος καὶ τὸ ὠφέλιμον καὶ τὸ σύμμετρον τοῦ οἴνου ἐν[1] οἷς τὸν χανδὸν ἕλκοντα αὐτὸνβλάπτεσθαί φησι· καὶ κράσεων δὲ γένη διάφορα ἐπίσταται· οὐκ ἂν γὰρ Ἀχιλλεὺς τὸ ζωρότερον κεραίρειν διέστειλε,[2] μὴ οὔσης τινὸς καθημερινῆς κράσεως. ἴσως οὖν οὐκ ἐγίνωσκεν αὐτὸν εὐδιαφόρητον ἄνευ στερεμνίου σιτίου μίγματος, ὃ τοῖς ἰατροῖς διὰ τὴν τέχνην ἐστὶ
d δῆλον· τοῖς γοῦν καρδιακοῖς μετὰ οἴνου σιτῶδες ἀναμίσγουσί τι πρὸς κατοχὴν τῆς δυνάμεως. ἀλλ' ἐκεῖνος τῷ μὲν Μαχάονι μετ' ἀλφίτου καὶ τυροῦ δέδωκε τὸν οἶνον, τὸν δ' Ὀδυσσέα ποιεῖ συνάπτοντα τὴν ἀπὸ τῶν σιτίων καὶ οἴνου[3] ὠφέλειαν·

ὅς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς.

τῷ δὲ κωθωνιζομένῳ δίδωσι τὸν ἡδύποτον, οὕτω καλέσας αὐτόν·

ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο.

Ποιεῖ δὲ Ὅμηρος καὶ τὰς κόρας καὶ τὰς γυναῖ-
e κας λουούσας τοὺς ξένους, ὡς οὔτε φλεγμονὴν οὔτε ἀκρασίαν τῶν εὖ βεβιωκότων καὶ σωφρόνως

[1] Kaibel adds ἐν. [2] Dindorf: διέστε CE.
[3] Kaibel: οἴνων CE.

[a] *Il.* vi. 258.

Hecuba,[a] hoping that he will stay in the city the rest of the day, invites him to pour a libation and drink, thinking to incite him to gaiety. But he puts it off and goes forth to action. She insistently praises wine, but he rejects it, though panting for breath when he comes before her. She urges him to pour a libation and drink, but he thinks it unholy when he is covered with the blood of battle. Still, Homer recognizes the usefulness of wine in moderation when he says[b] that he who quaffs too eagerly injures himself. He also understands various degrees of mixing ;[c] for Achilles would not have directed that "the purer sort be mixed"[d] had not some sort of mixing been a daily custom. It may be that the poet was not aware that wine is too easily carried off through the pores if there be no admixture of solid food, a fact well known to physicians in practice ; at any rate, for patients suffering from cardiac disorders they mix some cereal food and wine together in order to retain its effect. Nestor, however, gives Machaon his wine mixed with meal and cheese ; and the poet makes Odysseus combine the advantages derived from food and wine together in the verse,[e] "The man who has had his fill of wine and food." To a hard drinker he gives the "sweet draught," as he calls it :[f] "In it stood casks of wine, the old sweet draught."

Homer also represents young girls and women as bathing their guests, evidently believing that when men have lived honorable and chaste lives, women do not kindle violent passion in them. This is an

[b] *Od.* xxi. 294. Homer says ἕλῃ, "takes"; Athenaeus uses the slang ἕλκοντα, "pulls."
[c] With water.
[d] *Iliad* ix. 203.
[e] *Iliad* xix. 167.
[f] *Od.* ii. 340.

ἁπτομένας. ἀρχαῖον δὲ τοῦτο ἔθος· λούουσι γοῦν καὶ αἱ Κωκάλου θυγατέρες, ὡς νενομισμένον, τὸν Μίνω παραγενόμενον εἰς Σικελίαν.

Τῆς μέθης δὲ κατατρέχων[1] ὁ ποιητὴς τὸν τηλικοῦτον Κύκλωπα ὑπὸ μικροῦ σώματος διὰ ταύτην ἀπολλύμενον παρίστησι καὶ Εὐρυτίωνα τὸν Κένταυρον· τούς τε παρὰ Κίρκῃ λέοντας ποιεῖ καὶ
f λύκους ταῖς ἡδοναῖς ἐπακολουθήσαντας. τὸν δὲ Ὀδυσσέα σῴζει τῷ Ἑρμοῦ λόγῳ πεισθέντα· διὸ καὶ ἀπαθὴς γίνεται. Ἐλπήνορα δὲ πάροινον ὄντα καὶ τρυφερὸν κατακρημνίζει. καὶ Ἀντίνοος δ' ὁ λέγων πρὸς Ὀδυσσέα "οἶνός σε τρώει μελιηδής" αὐτὸς οὐκ ἀπείχετο τοῦ πώματος· διὸ καὶ τρωθεὶς ἀπώλετο, ἔτι κρατῶν τὸ ποτήριον. ποιεῖ δὲ καὶ τοὺς Ἕλληνας ἐν τῷ ἀπόπλῳ μεθύοντας, διὸ καὶ στασιάζοντας· ὅθεν καὶ ἀπόλλυνται. ἱστορεῖ δὲ
11 καὶ τὸν δεινότατον Αἰνείαν τῶν Τρώων ἐν τῷ βουλεύεσθαι διὰ τὴν ἐν τῇ μέθῃ παρρησίαν καὶ τὰς ἀπειλὰς ἃς Τρωσὶν ὑπέσχετο οἰνοποτάζων ὑπομείναντα τὴν Ἀχιλλέως ὁρμὴν καὶ μικροῦ παραπολλύμενον. καὶ Ἀγαμέμνων δὲ λέγει που περὶ αὐτοῦ·

ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας
ἠὲ οἴνῳ μεθύων, ἢ μ' ἔβλαψαν θεοὶ αὐτοί,

εἰς τὴν αὐτὴν τιθεὶς πλάστιγγα τὴν μέθην τῇ μανίᾳ. (οὕτω δὲ καὶ τὰ ἔπη ταῦτα προηνέγκατο Διοσ-
b κουρίδης ὁ Ἰσοκράτους μαθητής.) καὶ ὁ Ἀχιλ-

[1] Musurus: *κατὰ τροχάησεν* CE.

[a] In pursuit of Daedalus. Cocalus was king of the Sicani near Agrigentum, Diod. iv. 76.

[b] Odysseus, *Od.* ix. 360 ff.

ancient practice; at any rate, the daughters of Cocalus bathed Minos, as though it were customary, when he came to Sicily.[a]

By way of denouncing drunkenness the poet portrays Cyclops, for all his great size, as completely overcome, when drunk, by a small person[b]; likewise the centaur Eurytion;[c] and so he changes the men who visited Circe into lions and wolves because of their self-indulgence, whereas Odysseus is saved because he obeys the admonition of Hermes,[d] and therefore comes off unscathed. But he makes Elpenor, who indulges too freely in wine, and is given to luxury, break his neck by a fall.[e] And Antinoüs, the very one who says[f] to Odysseus "the sweet wine is affecting thee," could not abstain from drinking himself; therefore he too was "affected," and lost his life with the cup still in his hand. Homer also represents the Greeks as drunk when they sailed away,[g] and that is why they fell to quarrelling and were destroyed. He also tells how Aeneas,[h] though most skilled in counsel among the Trojans, because of his outspoken language inspired by drink and because of the boastful threats he had uttered to the Trojans when in his cups, resisted the onslaught of Achilles, and so nearly lost his life. Agamemnon, too, says somewhere of himself,[i] "Since I was undone by yielding to my baleful spirit, or because I was drunken with wine, or because the gods themselves did blast me," thus putting drunkenness in the same scale with madness. (With this interpretation have these same verses been cited by Dioscurides, disciple of Iso-

[a] *Od.* xxi. 295. [b] *Od.* x. 277 ff. [c] *Od.* x. 552.
[d] *Od.* xxi. 293. [e] *Od.* iii. 139.
[f] *Iliad* xx. 84. [g] *Iliad* ix. 119.

λεὺς δ' ὀνειδίζων τῷ Ἀγαμέμνονί φησιν· "οἰνοβαρές, κυνὸς ὄμματ' ἔχων."

Ταῦτ' εἶπε τὸ Θετταλὸν σόφισμα ἤτοι ὁ ἐκ Θετταλίας σοφιστής· παίζει δ' ἴσως πρὸς τὴν παροιμίαν ὁ Ἀθήναιος.

Ὅτι τροφαῖς ἐχρῶντο οἱ[1] ἥρωες παρ' Ὁμήρῳ πρῶτον μὲν τῷ καλουμένῳ ἀκρατίσματι, ὃ λέγει ἄριστον· οὗ ἅπαξ μέμνηται ἐν Ὀδυσσείᾳ· "Ὀδυσεὺς καὶ δῖος ὑφορβὸς ἐντύνοντ' ἄριστον κειαμένω
c πῦρ," καὶ ἅπαξ ἐν Ἰλιάδι·

ἐσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον.

λέγει δὲ τὸ πρωινὸν ἔμβρωμα, ὃ ἡμεῖς ἀκρατισμὸν καλοῦμεν διὰ τὸ ἐν ἀκράτῳ βρέχειν καὶ προσίεσθαι ψωμούς, ὡς Ἀντιφάνης·

ἄριστον ἐν ὅσῳ . . . . ὁ μάγειρος ποιεῖ,
εἶτ' ἐπάγει·

συνακρατίσασθαι πῶς ἔχεις μετ' ἐμοῦ;

καὶ Κάνθαρος·

A. οὐκοῦν ἀκρατισώμεθ' αὐτοῦ. B. μηδαμῶς· Ἰσθμοῖ[2] γὰρ ἀριστήσομεν.

Ἀριστομένης·

d ἀκρατιοῦμαι μικρόν, εἶθ' ἥξω πάλιν,
ἄρτου δὶς ἢ τρὶς ἀποδακών.

Φιλήμων δέ φησιν ὅτι τροφαῖς δ' ἐχρῶντο οἱ παλαιοί, ἀκρατίσματι, ἀρίστῳ, ἐσπερίσματι, δείπνῳ. τὸν μὲν οὖν ἀκρατισμὸν διανηστισμὸν ἔλεγον, τὸ δ' ἄριστον δεῖπνον, τὸ δ' ἐσπέρισμα[3] δορπηστόν,

[1] Kaibel adds *οἱ*. [2] Cobet: *ἐν Ἰσθμῷ* CE.
[3] Kaibel adds *δεῖπνον, τὸ δ' ἐσπέρισμα*; but see Weber, *Com. Ribbeck* 446.

crates.) And Achilles, when reviling Agamemnon, calls him "Heavy with wine, with the eyes of a dog." [a]

Thus spoke "the Thessalian wit," that is, the wise man of Thessaly.[b] Athenaeus is perhaps alluding to the old saying.

In the matter of meals, the heroes of Homer took first the so-called *akratisma*,[c] or breakfast, which he calls *ariston*.[d] This he mentions once in the *Odyssey*[e]: "Odysseus and the godlike swineherd kindled a fire and prepared breakfast." And once in the *Iliad*[f]: "Quickly they set to work and prepared breakfast." He calls the morning meal *embroma*; we call it *akratismos*, because we eat pieces of bread sopped in unmixed (*akratos*) wine. So Antiphanes[g] retains the Homeric usage: "While the cook is getting breakfast," immediately continuing, "Have you time to join me at breakfast?" Cantharus[h] also identifies *ariston* and *akratismos*: "A. Let us, then, take breakfast here.—B. Not so; we will breakfast at the Isthmus." Aristomenes[i]: "I'll get a little breakfast, a bite or two of bread, and then come back." But Philemon says that the ancients had four meals, *akratisma*, *ariston*, *hesperisma* ("evening meal") and *deipnon* ("dinner"). Now the *akratisma* they called *breaking the fast*, the *ariston* ("luncheon") they called *deipnon*, the evening meal *dorpestos*, the dinner

[a] *Iliad* i. 225.

[b] Myrtilus. *Cf.* vii. 308 b. Θεσσαλὸν σόφισμα was a familiar term for trickery. Suid. *s.v.*

[c] "Breakfast"; see below, 11 c.

[d] *Lit.* "early meal," but in Athens "luncheon."

[e] xvi. 2. [f] xxiv. 124. [g] Kock ii. 126.

[h] Kock i. 766. [i] Kock i. 693.

τὸ δὲ δεῖπνον ἐπιδορπίδα. ἐστὶ δ' ἡ τάξις καὶ παρ' Αἰσχύλῳ τῶν ὀνομάτων ἐν οἷς ὁ Παλαμήδης πεποίηται λέγων·

καὶ ταξιάρχας χἀκατοντάρχας στρατῷ[1]
e ἔταξα. σῖτον δ' εἰδέναι διώρισα
ἄριστα, δεῖπνα, δόρπα δ' αἱρεῖσθαι τρίτα.

τῆς δὲ τετάρτης τροφῆς οὕτως Ὅμηρος μέμνηται "σὺ δ' ἔρχεο δειελιήσας," ὃ καλοῦσί τινες δειλινόν, ὅ ἐστι μεταξὺ τοῦ ὑφ' ἡμῶν λεγομένου ἀρίστου καὶ δείπνου. καὶ ἄριστον μέν ἐστι τὸ ὑπὸ τὴν ἕω λαμβανόμενον, δεῖπνον δὲ τὸ μεσημβρινόν, ὃ ἡμεῖς ἄριστον, δόρπον δὲ τὸ ἑσπερινόν. μήποτε δὲ καὶ συνωνυμεῖ τὸ ἄριστον τῷ δείπνῳ. ἐπὶ γὰρ τῆς πρωινῆς που τροφῆς ἔφη· "οἱ δ' ἄρα δεῖπνον
f ἕλοντο, ἀπὸ δ' αὐτοῦ θωρήσσοντο." μετὰ γὰρ τὴν ἀνατολὴν εὐθὺς δειπνοποιησάμενοι προέρχονται εἰς τὴν μάχην.

Εὐωχοῦνται δὲ παρ' Ὁμήρῳ καθήμενοι. οἴονται δέ τινες καὶ ἑκάστῳ τῶν δαιτυμόνων κατ' ἄνδρα παρακεῖσθαι τράπεζαν. τῷ γοῦν Μέντῃ, φασίν, ἀφικομένῳ πρὸς Τηλέμαχον τῶν τραπεζῶν παρακειμένων ξεστὴ παρετέθη τράπεζα. οὔκ ἐστι δὲ τοῦτο ἐμφανῶς τοῦ προκειμένου κατασκευαστικόν· δύναται γὰρ ἡ Ἀθηνᾶ ἀπὸ τῆς Τηλεμάχου τραπέζης δαίνυσθαι. παρ' ὅλην δὲ τὴν συνουσίαν
12 παρέκειντο αἱ τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἔθος ἐστί, κατηρεφέες

[1] Porson: καὶ ταξιάρχας καὶ στρατάρχας καὶ ἑκατοντάρχας CE.

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[a] *T.G.F.*[2] 60. [b] *Od.* xvii. 599.
[c] *Iliad* viii. 53-54. See the Scholiast, who reveals that

epidorpis. In Aeschylus may be found the proper order of these terms, in the verses wherein Palamedes is made to say :[a] " I appointed captains of divisions and of hundreds over the host, and meals I taught them to distinguish, breakfasts, dinners, and suppers, third." The fourth meal is mentioned by Homer in these words :[b] " Go thou when thou hast supped," referring to what some call *deilinon*, which comes between our *ariston* (" luncheon ") and *deipnon* (" dinner "). So *ariston*, in Homer, is the meal eaten in the early morning, whereas *deipnon* is the noon meal which we to-day call *ariston*, and *dorpon* is the evening meal. Perhaps, also, *deipnon* in Homer is sometimes synonymous with *ariston* ; for of the morning meal he somewhere said :[c] " They then took their *deipnon*, and after that began to arm for battle ; " that is, immediately after sunrise and the *deipnon*, they go forth to fight.

In Homer men feast sitting.[d] Certain authorities also think that a separate table is set before each diner. In the case of Mentes,[e] at any rate, they assert that a " polished table " was placed before him when he visited Telemachus,[f] although the tables had already been set out. But this is not a conclusive settlement of the question ; for it is possible that Athena dined from the same table as Telemachus. Throughout the banquet the tables remained before them fully spread, as is still the custom to-day among many foreign peoples, " com-

this confusion about meals in Homer was an ancient puzzle. Athenaeus only adds to the confusion.

[d] Not reclining on couches, as in Ionia and Attica later. *Cf.* 17 f.

[e] Athena in disguise. [f] *Od.* i. 138.

παντοίων ἀγαθῶν, κατὰ Ἀνακρέοντα. μετὰ δὲ τὴν ἀναχώρησιν αἱ δμωαὶ

ἀπὸ μὲν σῖτον πολὺν ἤρεον καὶ τράπεζαν καὶ δέπα.

ἰδιάζον δὲ τὸ παρὰ Μενελάῳ εἰσάγει συμπόσιον. δειπνήσαντας γὰρ ποιεῖ ὁμιλοῦντας· εἶτ' ἀπονιψαμένους ποιεῖ πάλιν δειπνοῦντας καὶ δόρπου ἐξαῦτις μεμνημένους μετὰ τὸν κλαυθμόν. τῷ δὲ μὴ αἴρεσθαι τὰς τραπέζας ἐναντιοῦσθαι δοκεῖ τὸ ἐν Ἰλιάδι·

b ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

ἀναγνωστέον οὖν οὕτω·

ἔσθων καὶ πίνων ἔτι, καὶ παρέκειτο τράπεζα,

ἢ τὸν καιρὸν αἰτιᾶσθαι τὸν παρόντα δεῖ. πῶς γὰρ ἦν πρέπον τῷ Ἀχιλλεῖ πενθοῦντι παρακεῖσθαι τράπεζαν καθάπερ τοῖς εὐωχουμένοις παρ' ὅλην τὴν συνουσίαν; παρετίθεντο δὲ οἱ μὲν ἄρτοι σὺν τοῖς κανοῖς, τὰ δὲ δεῖπνα κρέα μόνον ἦν ὀπτά. ζωμὸν δὲ οὐκ ἐποίει Ὅμηρος θύων βοῦς,

οὐδ' ἦψεν κρέα

c οὐδ' ἐγκέφαλον· ὤπτα δὲ καὶ τὰς κοιλίας. οὕτω σφόδρ' ἦν ἀρχαῖος,

Ἀντιφάνης φησί.

Καὶ τῶν κρεῶν δὲ μοῖραι ἐνέμοντο· ὅθεν εἴσας φησὶ τὰς δαῖτας ἀπὸ τῆς ἰσότητος. τὰ γὰρ δεῖπνα δαῖτας ἔλεγον ἀπὸ τοῦ δατεῖσθαι, οὐ μόνον τῶν κρεῶν διανεμομένων ἀλλὰ καὶ τοῦ οἴνου·

ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἴσης.

pletely covered o'er with divers good things," as Anacreon [a] has it. After the guests withdrew, "the maids carried away much food as well as the table and the cups." [b] But the banquet in the scene at Menelaus's palace [c] is peculiar. For after eating, the guests converse; then they wash their hands and eat once more, and still later, after their lamentation, they bethink [d] them of supper. The notion that the tables were removed is seemingly refuted by the verse in the *Iliad* [e]: "He had been eating and drinking, and the table still stood beside him." Accordingly we must read the line thus: "Eating and drinking still, while the table stood beside him." [f] Or else we must explain the contradiction by the special circumstances. For how could it have been decent for Achilles, then in mourning, to have a table set before him just as it is for revellers throughout an entire symposium? Loaves of bread were served in baskets, but at dinner only roast meat was known. "Homer," observes Antiphanes,[g] "never made broth when he sacrificed oxen, nor did he boil the flesh or the brains, but he roasted even the entrails. So very old-fashioned was he."

Now of the meat, also, portions were equally divided, whence he calls banquets "equal" because of the equality observed. Dinners were called *daites* from *dateisthai*, "to divide," and wine as well as meat was equally apportioned: "By this time we had satisfied our souls with the equal feast." [h]

[a] *P.L.G.*[4] frag. 121. [b] *Od.* xix. 61.
[c] *Od.* iv. 60. [d] *Od.* iv. 216. [e] xxiv. 476.
[f] The punctuation proposed by Athenaeus is impossible, and the entire observation is a quibble.
[g] Kock ii. 124. [h] *Od.* viii. 98.

καί·

χαῖρ', Ἀχιλεῦ, δαιτὸς μὲν ἐίσης οὐκ ἐπιδευεῖς.

ἐκ τούτων δ' ἐπείσθη Ζηνόδοτος δαῖτα ἐίσην τὴν
d ἀγαθὴν λέγεσθαι. ἐπεὶ γὰρ ἡ τροφὴ τῷ ἀνθρώπῳ
ἀγαθὸν ἀναγκαῖον ἦν, ἐπεκτείνας, φησίν, εἴρηκεν
ἐίσην· ἐπεὶ οἱ πρῶτοι ἄνθρωποι, οἷς δὴ οὐ παρῆν
ἄφθονος τροφή, ἄρτι φαινομένης ἀθρόον ἐπ' αὐτὴν
ἰόντες βίᾳ ἥρπαζον καὶ ἀφῃροῦντο τοὺς ἔχοντας,
καὶ μετὰ τῆς ἀκοσμίας ἐγίνοντο καὶ φόνοι. ἐξ ὧν
εἰκὸς λεχθῆναι καὶ τὴν ἀτασθαλίαν, ὅτι ἐν ταῖς
θαλίαις τὰ πρῶτα ἐξημάρτανον οἱ ἄνθρωποι εἰς
ἀλλήλους. ὡς δὲ παρεγένετο αὐτοῖς πολλὴ ἐκ τῆς
Δήμητρος, διένεμον ἑκάστῳ ἴσην, καὶ οὕτως εἰς
e κόσμον ἦλθε τοῖς ἀνθρώποις τὰ δόρπα. διὸ ἄρτου
τε ἐπίνοια πέμματός τε εἰς ἴσον διαμεμοιραμένου
καὶ τοῖς διαπίνουσιν ἄλεισα· καὶ γὰρ ταῦτα εἰς τὸ[1]
ἴσον χωρούντων[2] ἐγίνετο. ὥστε ἡ τροφὴ δαὶς ἐπὶ
τῷ δαίεσθαι λέγεται, ὅ ἐστι διαμοιρᾶσθαι ἐπ' ἴσης·
καὶ ὁ τὰ κρέα ὀπτῶν δαιτρός, ἐπεὶ ἴσην ἑκάστῳ
μοῖραν ἐδίδου. καὶ ἐπὶ μόνων ἀνθρώπων δαῖτα[3]
λέγει ὁ ποιητής, ἐπὶ δὲ θηρίων οὐκ ἔτι. ἀγνοῶν
δὲ ταύτης τῆς φωνῆς τὴν δύναμιν Ζηνόδοτος ἐν
f τῇ κατ' αὐτὸν ἐκδόσει γράφει·

αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε δαῖτα,

[1] Kaibel adds τὸ.
[2] Wilamowitz: χωροῦντα CE. *Cf.* 12 f.
[3] Kaibel: δαῖτας CE.

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[a] *Iliad* ix. 225. [b] ἐίση for ἴση.
[c] This naïve etymology from ἄτη and θαλία (ἀτάσθαλος = "kill-joy") is accepted by some.

Again: "Your health, Achilles! Of the equal feast we are in no want." [a] Hence Zenodotus was convinced that an "equal" feast meant a "goodly feast." For since food is a necessary good for man, Homer, he asserts, calls it "equal," using an extended form of the word [b]; for primitive men, who, of course, did not have abundant food, would fall upon it pell-mell as soon as it appeared, and forcibly snatch and wrest it from those who had it, so that in the midst of this disorder bloodshed would actually occur. So it was, probably, that the word *atasthalia* ("wickedness") came into use, because it was amid festivity (*thalia*) that men first sinned against one another.[c] But when, through Demeter's bounty, they came to have plenty, they would divide it equally to each, and in this way men came to sup in orderly fashion. Thus, also, comes the conception of "loaf" [d] as a due portion, and of cake divided up into equal portions, and of "goblets" [e] for drinkers challenging in their turn. In fact, these terms arose when men were progressing toward fair dealing. And so the meal is called *dais* from *daiesthai* "divide," that is, to distribute in equal portions; and the roaster of meat is *daitros*,[f] or "divider," because he gave an equal portion to everybody. In fact, it is only of human beings that the poet uses the word *dais*, but when he comes to beasts, never. But Zenodotus, unaware of the etymology of the word, writes in his edition of Homer,[g] "gave their bodies to be a prey to dogs

[a] ἄρτος, "loaf," as from ἀραρίσκω, "fit."
[b] ἄλεισον as from ἴσον, "equal."
[c] He was also the carver.
[d] *Iliad* i. 4, substituting δαῖτα for πᾶσι. On this famous reading, suppressed by Aristarchus, see Cauer, *Grundfragen der Homerkritik* [3], 57.

τὴν τῶν γυπῶν καὶ τῶν ἄλλων οἰωνῶν τροφὴν
οὕτω καλῶν, μόνου ἀνθρώπου χωροῦντος εἰς[1] τὸ
13 ἴσον ἐκ τῆς πρόσθεν βίας. διὸ καὶ μόνου τούτου
ἡ τροφὴ δαίς· καὶ μοῖρα τὸ ἑκάστῳ διδόμενον.
οὐκ ἔφερον δὲ οἴκαδε παρ' Ὁμήρῳ οἱ δαιτυμόνες
τὰ λειπόμενα, ἀλλὰ κορεσθέντες κατέλιπον παρ'
οἷς ἦν ἡ δαίς· καὶ ἡ ταμία λαβοῦσα εἶχεν, ἵνα ἄν
τις ἀφίκηται ξένος, ἔχοι δοῦναι αὐτῷ.

Καὶ ἰχθύσι δὲ Ὅμηρος ποιεῖ χρωμένους τοὺς
τότε καὶ ὄρνισι. κατὰ γοῦν τὴν Θρινακίαν οἱ
Ὀδυσσέως ἑταῖροι θηρεύουσιν

ἰχθῦς ὄρνιθάς τε φίλας θ' ὅ τι χεῖρας ἵκοιτο
γναμπτοῖς ἀγκίστροισιν.

οὐ γὰρ ἐν τῇ Θρινακίᾳ ἐκεχάλκευτο τὰ ἄγκιστρα,
b ἀλλ' ἐπεφέροντο ἐν τῷ πλῷ δηλονότι· ὥστε ἦν
αὐτοῖς θήρας ἰχθύων ἐπιμέλεια καὶ τέχνη. εἰκάζει
δὲ καὶ τοὺς ὑπὸ Σκύλλης ἁρπαζομένους Ὀδυσσέως
ἑταίρους ἰχθύσι προμήκει ῥάβδῳ ἁλισκομένοις[2] καὶ
θύραζε ῥιπτομένοις.[3] οὕτω καὶ ταύτην τὴν τέχνην
ἀκριβοῖ μᾶλλον τῶν τοιαῦτα προηγουμένως ἐκ-
δεδωκότων ποιήματα ἢ συγγράμματα, Καίκαλον[4]
λέγω τὸν Ἀργεῖον καὶ Νουμήνιον τὸν Ἡρα-
κλεώτην, Παγκράτην τὸν Ἀρκάδα, Ποσειδώνιον
τὸν Κορίνθιον καὶ τὸν ὀλίγῳ πρὸ ἡμῶν γενόμενον
c Ὀππιανὸν τὸν Κίλικα· τοσούτοις γὰρ ἐνετύχομεν
ἐποποιοῖς Ἁλιευτικὰ γεγραφόσι, καταλογάδην δὲ
τοῖς[5] Σελεύκου τοῦ Ταρσέως καὶ Λεωνίδου τοῦ

[1] Kaibel adds *εἰς*.

[2] *ἰχθύσι ἁλισκομένοις* Eustathius: *ἰχθῦς ἁλισκομένους* or *ἰχθύων ἁλισκομένων* CE.

[3] Eustathius: *ῥιπτομένους* or *ῥιπτομένων* CE.

[4] Meineke: Καικλον CE, Κικίλιον Suid.

[5] Kaibel: *τῷ* CE.

and a feast (*dais*) to birds," dignifying by this name the food of vultures and other birds of prey, although man alone progresses from primitive violence to fair dealing. Hence only man's food can be *dais*, and his " lot " is what is given to everybody. In Homer the feasters were not in the habit of carrying home anything left over, but after satisfying themselves they left it behind where they had dined. The housekeeper would take and keep it, so that if a stranger arrived she might have something to give him.

Now Homer even represents the men of those times as eating fish and birds.[a] In Thrinacia, anyway, Odysseus's companions catch " fishes and fowls and whatever came to their hands, with bended hooks." [b] For surely the hooks had not been forged in Thrinacia, but must have been brought with them on the voyage, which proves that they had had practice and skill in catching fish. Moreover, the poet compares [c] those companions of Odysseus who had been snatched up by Scylla, to fish caught on a long pole and flung out upon the shore. He thus shows a more exact understanding of this art than the authors of systematic poems and treatises on it, I mean Caecalus of Argos, Numenius of Heracleia, Pancrates of Arcadia, Poseidonius of Corinth, and Oppian of Cilicia, who was born a little before us.[d] These make a considerable number of writers on angling in epic verse that we have found, while in prose there are the works of Seleucus of Tarsus, Leonidas of

[a] Contrary to common belief, *cf.* 9 d.
[b] *Od.* xii. 331. [c] *Od.* xii. 251.
[d] Oppian's work, *On Fishing*, is the only one of these which survives.

Βυζαντίου καὶ Ἀγαθοκλέους τοῦ Ἀτρακίου.[1] οὐ μνημονεύει δὲ τοιαύτης ἐδωδῆς ἐπὶ τῶν δείπνων, ὡς οὐκ οἰκείας νομιζομένης τῆς τροφῆς τοῖς ἐν ἀξιώμασιν ἥρωσι κειμένοις, ὡς οὐδὲ τῆς τῶν νεογνῶν ἱερείων. οὐ μόνον δὲ ἰχθύσιν ἀλλὰ καὶ ὀστρείοις ἐχρῶντο, καίτοι τῆς τούτων ἐδωδῆς οὐ πολὺ ἐχούσης τὸ ὠφέλιμον καὶ ἡδύ, ἀλλὰ κἀν τῷ βυθῷ κατὰ βάθος κειμένων· καὶ οὐκ ἔστιν εἰς
d ταῦτα ἄλλῃ τινὶ τέχνῃ χρήσασθαι ἢ δύντα κατὰ βυθοῦ.

ἦ μάλ' ἐλαφρὸς ἀνήρ, ὃς ῥεῖα κυβιστᾷ,

ὃν καὶ λέγει πολλοὺς ἂν κορέσαι τήθεα διφῶντα.

Ἑκάστῳ δὲ τῶν δαιτυμόνων παρ' Ὁμήρῳ παράκειται ποτήριον. Δημοδόκῳ[2] γοῦν παρατίθεται κάνεον καὶ τράπεζα καὶ δέπας "πιεῖν ὅτε θυμὸς ἀνώγοι." ἐπιστέφονται δὲ ποτοῖο οἱ κρητῆρες, ἤτοι ὑπερχειλεῖς οἱ κρατῆρες ποιοῦνται, ὥστε διὰ
e τοῦ ποτοῦ ἐπιστεφανοῦσθαι, καὶ ταῦτα ἔπρασσον πρὸς οἰωνοῦ τιθέμενοι. κοῦροι δὲ διανέμουσι "πᾶσιν ἐπαρξάμενοι δεπάεσσι." τὸ δὲ πᾶσιν οὐ τοῖς ποτηρίοις, ἀλλὰ τοῖς ἀνδράσιν. Ἀλκίνους γοῦν τῷ Ποντονόῳ φησί· "μέθυ νεῖμον πᾶσιν ἀνὰ μέγαρον." καὶ ἑξῆς ἐπάγει·

νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.

Εἰσὶ δὲ καὶ τοῖς ἀρίστοις κατὰ δεῖπνα τιμαί. Τυδείδης γοῦν καὶ κρέασι καὶ πλείοις δεπάεσσι
f τιμᾶται καὶ Αἴας νώτοισι διηνεκέεσσι γεραίρεται,

[1] Suidas adds καὶ . . . Ἀτρακίου.
[2] Schweighäuser adds Δημοδόκῳ.

[a] In Thessaly.

Byzantium, and Agathocles of Atrax.[a] Still, Homer never mentions such food in connexion with banquets, evidently because these viands were not considered appropriate to the heroes of high rank, any more than he mentions the eating of young animals. But they also ate oysters as well as fish, though the eating of them affords little benefit or pleasure, especially as they lie deep at the bottom of the sea, and there is no way of getting them except by diving to the bottom. "Verily, a nimble man he, who diveth easily;"[b] of whom he also says, "Many would he satisfy by diving for oysters."

Before every feaster in Homer a cup is set. In the case of Demodocus,[c] at least, there are furnished a basket, a table, and a cup "for drinking whensoe'er his heart bade him." And "the mixing-bowls are crowned with the beverage,"[d] that is, they are filled to the brim, so as to be "crowned" with the wine. This they did because they regarded it as a good omen. And "the young men distribute it to all, after the drink-offering has been poured into the cups."[e] The word "all" refers to the men, not to the cups. At any rate, Alcinoüs says to Pontonoüs,[f] "Serve wine to all in the hall," continuing, "So, then, he measured it out to all, after he had poured the drink-offering into the cups."

There are also special honours at dinner for the bravest. For example, Tydeides is honoured "with meat and full cups,"[g] and Ajax is rewarded "with chines cut the whole length,"[h] and the chieftains

[b] The taunt of Patroclus to Cebriones, charioteer of Hector, *Iliad* xvi. 745.

[a] *Od.* viii. 69. [d] *Iliad* i. 470.

[e] *Iliad* i. 471 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.

[f] *Od.* vii. 179-183. [g] *Iliad* viii. 162. [h] *Iliad* vii. 321.

καὶ οἱ βασιλεῖς δὲ τοῖς αὐτοῖς· "νῶτα βοός, τά ῥά οἱ πάρθεσαν αὐτῷ," Μενέλαος δηλονότι. καὶ Ἰδομενέα δὲ Ἀγαμέμνων[1] πλείῳ[2] δέπᾳ τιμᾷ. καὶ Σαρπηδὼν δὲ παρὰ Λυκίοις τοῖς αὐτοῖς τιμᾶται, καὶ ἕδρῃ καὶ κρέασιν.

Ἦν δέ τις αὐτοῖς καὶ διὰ τῆς προπόσεως ἀσπασμός· οἱ γοῦν θεοὶ "χρυσέοις δεπάεσσι δειδέχατ' ἀλλήλους," ἤτοι ἐδεξιοῦντο προπίνοντες ἑαυτοῖς[3] 14 ταῖς δεξιαῖς. καί τις δὲ "δείδεκτ' Ἀχιλλέα" ἀντὶ τοῦ ἐδεξιοῦτο, ὅ ἐστι προέπινεν αὐτῷ τῇ δεξιᾷ διδοὺς τὸ ποτήριον. ἐδωροῦντο δὲ καὶ ἀπὸ τῆς αὑτῶν[4] μοίρας οἷς ἐβούλοντο, ὡς Ὀδυσσεὺς νώτου ἀποπροταμὼν οὗ αὐτῷ παρέθεντο τῷ Δημοδόκῳ.

Ἐχρῶντο δ' ἐν τοῖς συμποσίοις καὶ κιθαρῳδοῖς καὶ ὀρχησταῖς, ὡς οἱ μνηστῆρες. καὶ παρὰ Μενελάῳ "ἐμέλπετο θεῖος ἀοιδός," δύο δὲ κυβιστητῆρες μολπῆς ἐξάρχοντες ἐδίνευον. μολπῆς δὲ b ἀντὶ τοῦ παιδιᾶς. σῶφρον δέ τι ἦν τὸ τῶν ἀοιδῶν γένος καὶ φιλοσόφων διάθεσιν ἐπέχον. Ἀγαμέμνων γοῦν τὸν ἀοιδὸν καταλείπει τῇ Κλυταιμνήστρᾳ φύλακα καὶ παραινετῆρά τινα· ὃς πρῶτον μὲν ἀρετὴν γυναικῶν διερχόμενος ἐνέβαλλέ τινα φιλοτιμίαν εἰς καλοκἀγαθίαν, εἶτα διατριβὴν παρέχων ἡδεῖαν ἀπεπλάνα τὴν διάνοιαν φαύλων ἐπινοιῶν. διὸ Αἴγισθος οὐ πρότερον διέφθειρε τὴν γυναῖκα πρὶν τὸν ἀοιδὸν ἀποκτεῖναι ἐν νήσῳ ἐρήμῃ. τοιοῦ-

[1] Kaibel: καὶ ἀγαμέμνονα CE.
[2] Schweighäuser: πλείονι CE.
[3] Musurus: ἑαυτοὺς CE.
[4] Schweighäuser: ἀπὸ τῶν αὐτῶν CE.

[a] *Od.* iv. 65. [b] *Iliad* iv. 262. [c] *Iliad* xii. 310.
[d] *Iliad* ix. 224, of Odysseus.

also receive the same: "The chine of an ox, which they set before him," [a] meaning Menelaus. So Agamemnon honours Idomeneus "with full cup," [b] and Sarpedon is honoured among the Lycians in the same way, and also with meat and a special chair.[c]

Drinking a health was accompanied by a hand-clasp. Thus the gods "at the golden cups clasped one another," that is, gave each other the right hand as they pledged one another; and someone "clasped Achilles," [d] instead of "gave him the right hand," *i.e.* he pledged him while extending the cup in his right hand.[e] They used also to present a part of their own portion to anyone they liked, just as Odysseus cuts off for Demodocus some of the chine which they had served to him.[f]

They were also in the habit, as the suitors show, of employing at symposia singers accompanied by the lyre, and dancers. At Menelaus's palace "the divine minstrel sang," [g] and two tumblers whirled about as leaders in the mirth; this word *molpe* ("mirth") is for our *paidia* ("sport"). Yet there was a certain sobriety in the minstrel tribe, who took the place of the philosophers of our time.[h] Agamemnon, for example, leaves a minstrel behind to guard and counsel Clytaemnestra.[i] His business was first to dilate on the virtues of women and inspire emulation for uprightness, and secondly, to furnish pleasant entertainment to divert her mind from low thoughts. Hence Aegisthus could not corrupt the lady until he had murdered the bard on a desert island. The same character is found also

[a] Two inconsistent interpretations of the use of the right hand.
[b] *Od.* iv. 17.
[c] *Od.* iii. 267 and Schol.
[d] *Od.* viii. 475.
[e] *i.e.* as moral teachers.

τός ἐστι καὶ ὁ παρὰ τοῖς μνηστῆρσιν ἀείδων
c ἀνάγκῃ, ὃς τοὺς ἐφεδρεύοντας τῇ Πηνελόπῃ ἐβδελύττετο. κοινῶς δέ που πάντας τοὺς ἀοιδοὺς αἰδοίους τοῖς ἀνθρώποις εἶναί φησι·

τοὔνεκ' ἄρα σφέας
οἴμας Μοῦσ' ἐδίδαξε φίλησέ τε φῦλον ἀοιδῶν.

ὁ δὲ παρὰ Φαίαξι Δημόδοκος ᾄδει Ἄρεος καὶ Ἀφροδίτης συνουσίαν, οὐ διὰ τὸ ἀποδέχεσθαι τὸ τοιοῦτον πάθος, ἀλλ' ἀποτρέπων αὐτοὺς παρανόμων ὀρέξεων,[1] ἢ[2] εἰδὼς ἐν τρυφερῷ τινι βίῳ τεθραμμένους κἀντεῦθεν ὁμοιότατα τοῖς τρόποις αὐτῶν
d τὰ πρὸς ἀνάπαυσιν προφέρων. καὶ τοῖς μνηστῆρσιν ᾄδει πρὸς τὴν αὐτὴν[3] βουλὴν ὁ Φήμιος νόστον Ἀχαιῶν. καὶ αἱ Σειρῆνες δὲ ᾄδουσι τῷ Ὀδυσσεῖ τὰ μάλιστα αὐτὸν τέρψοντα, καὶ τὰ οἰκεῖα τῇ φιλοτιμίᾳ αὐτοῦ καὶ πολυμαθείᾳ λέγουσαι. "ἴσμεν γάρ, φασί, τά τ' ἄλλα καὶ ὅσσα γένηται ἐν χθονὶ πολυβοτείρῃ."

Ὀρχήσεις δ' εἰσὶ παρ' Ὁμήρῳ αἱ μέν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας· ἧς τὴν εὕρεσιν Ἀγαλλὶς[4] ἡ Κερκυραία γραμματικὴ Ναυ-
e σικάᾳ ἀνατίθησιν ὡς πολίτιδι χαριζομένη· Δικαίαρχος δὲ Σικυωνίοις, Ἵππασος δὲ Λακεδαιμονίοις ταύτην τε καὶ τὰ γυμνάσια πρώτοις. ταύτην δὲ μόνην τῶν ἡρωίδων Ὅμηρος παράγει σφαιρίζουσαν. διαβόητοι δὲ ἐπὶ σφαιρικῇ Δημοτέλης ὁ Θεοκρίτου[5] τοῦ Χίου σοφιστοῦ ἀδελφὸς καί τις Χαιρεφάνης· ὃς ἀσελγεῖ τινι νέῳ παρακολουθῶν οὐ διελέγετο

[1] Schweighäuser: ὀρέων CE. [2] Wilamowitz adds ἢ.
[3] Wilamowitz: αὐτῶν CE.
[4] Ἀναγαλλὶς Suidas. [5] Jacobs: Θεόγνιδος CE.

in the bard who sang under compulsion before the suitors, for he spoke out his detestation of the suitors who beset Penelope. We may say in general that Homer calls all bards "reverend" in men's eyes, "for this is why the Muse hath taught them in the ways of song, and loved the tribe of minstrels." [a] Demodocus at the Phaeacian court sings of the amours of Ares and Aphrodite,[b] not in approval of such passion, but to deter his hearers from illicit desires, or else because he knew that they had been brought up in a luxurious mode of life and therefore offered for their amusement what was most in keeping with their character. And to the suitors Phemius sings with the same intent the return of the Achaeans.[c] The Sirens also sing to Odysseus the things most likely to please him, reciting what would appeal to his ambition and knowledge. "For we know," say they, "all other things and all that shall befall upon the fruitful earth as well." [d]

The dances in Homer are, in some cases, performed by tumblers, in others, accompanied by ball-playing, the invention of which is ascribed to Nausicaä by Agallis, the Corcyraean *savante*, who naturally favoured her own countrywoman. But Dicaearchus [e] credits it to the Sicyonians, while Hippasus [f] makes the Lacedaemonians pioneers in this as in all gymnastic exercises. Nausicaä is the only one of his heroines whom Homer introduces playing ball. Famous ball-players were Demoteles, brother of Theocritus the Chian sophist; also one Chaerephanes. He, when following a licentious young man,

[a] *Od.* viii. 480.
[b] *Od.* viii. 266.
[c] *Od.* i. 326.
[d] *Od.* xii. 189.
[e] *F.H.G.* ii. 249.
[f] *F.H.G.* iv. 430.

μέν, ἐκώλυε δὲ πράττειν τὸν νεανίσκον. εἰπόντος δὲ ὅτι "Χαιρέφανες, ἐὰν παύσῃ ἀκολουθῶν, πάντα σοι ἔσται παρ' ἡμῶν," "ἐγὼ δ' ἄν, ἔφη, σοὶ
f διαλεχθείην;" "τί οὖν, εἶπε, παρακολουθεῖς;" "χαίρω σε θεωρῶν, ἔφη, τὸ δὲ ἦθος οὐ δοκιμάζω."

Ὅτι τὸ φούλλικλον καλούμενον (ἦν δὲ ὡς ἔοικε σφαιρίσκιόν τι) εὗρεν Ἀττικὸς Νεαπολίτης παιδοτρίβης γυμνασίας ἕνεκα Πομπηίου Μάγνου. τὸ δὲ καλούμενον διὰ τῆς σφαίρας ἁρπαστὸν φαινίνδα ἐκαλεῖτο, ὃ ἐγὼ πάντων μάλιστα ἀσπάζομαι.

Πολὺ δὲ τὸ σύντονον καὶ καματηρὸν τῆς περὶ τὴν σφαιριστικὴν ἁμίλλης τό τε κατὰ τοὺς τραχηλισμοὺς ῥωμαλέον. Ἀντιφάνης·

οἴμοι κακοδαίμων, τὸν τράχηλον ὡς ἔχω.

διηγεῖται δὲ τὴν φαινίνδα παιδιὰν οὕτως Ἀντιφάνης·

15 σφαῖραν λαβὼν
τῷ μὲν διδοὺς ἔχαιρε, τὸν δ' ἔφευγ' ἅμα,
τοῦ δ' ἐξέκρουσε, τὸν δ' ἀνέστησεν πάλιν,
κλαγκταῖσι φωναῖς . . . . . .
"ἔξω, μακράν, παρ' αὐτόν, ὑπὲρ αὐτόν, κάτω,
ἄνω, βραχεῖαν, ἀπόδος ἐν[1] καταστροφῇ.[2]"

ἐκαλεῖτο δὲ φαινίνδα ἀπὸ τῆς ἀφέσεως τῶν σφαιριζόντων, ἢ ὅτι εὑρετὴς αὐτοῦ, ὥς φησιν Ἰόβας ὁ Μαυρούσιος, Φαινέστιος ὁ παιδοτρίβης. καὶ Ἀντιφάνης·

φαινίνδα παίζων ἦρις ἐν Φαινεστίου.

[1] Dobree: ἀπόδοσιν C.
[2] Kaibel, comparing Sidonius Apollinaris v. 17: ἐγ. καταστρέφει C.

would not converse with him, and moreover prevented the young fellow from indulging his passion. So the young man said, "Chaerephanes, if you will stop following me you shall have of me anything you desire." "What!" he replied; "I converse with you?" "Why, then," said the young man, "do you persist in following me?" To this he answered, "I like to look at you, but I do not approve of your morals."

The *folliculus*, as it was called (it was apparently a kind of ball), was invented by Atticus of Naples, trainer of Pompey the Great, as an aid in physical exercise. The ball-game now called *harpastum* was formerly called *phaininda*, which is the kind I like best of all.

Great are the exertion and fatigue attendant upon contests of ball-playing, and violent twisting and turning of the neck. Hence Antiphanes [a]: "Damn me, what a pain I've got in my neck!" He describes the game of *phaininda* thus:[b] "He seized the ball and passed it with a laugh to one, while the other player he dodged; from one he pushed it out of the way, while he raised another player to his feet amid resounding shouts of 'out of bounds,' 'too far,' 'right beside him,' 'over his head,' 'on the ground,' 'up in the air,' 'too short,' 'pass it back in the scrimmage.'" The game was called *phaininda* either from the players shooting [c] the ball or because, according to Juba the Mauretanian,[d] its inventor was the trainer Phainestius. So Antiphanes [e]: "You went to play *phaininda* in the gymnasium of Phainestius."

[a] Kock ii. 125.
[b] Kock ii. 114. See Sid. Apoll. v. 17.
[c] An impossible etymology, due to the later likeness in sound between φαι- and φεν-.
[d] *F.H.G.* iii. 482.
[e] Kock ii. 126.

b ἐφρόντιζον δὲ εὐρυθμίας οἱ σφαιρίζοντες. Δαμό-
ξενος γοῦν φησι·

νεανίας τις ἐσφαίριζεν εἷς
ἐτῶν ἴσως ἑκκαίδεκ' ἢ[1] ἑπτακαίδεκα,
Κῷος· θεοὺς γὰρ φαίνεθ' ἡ νῆσος φέρειν.
ὃς ἐπεί ποτ' ἐμβλέψειε τοῖς καθημένοις,
ἢ λαμβάνων τὴν σφαῖραν ἢ διδούς, ἅμα
πάντες ἐβοῶμεν· " . . . . . .
ἡ δ' εὐρυθμία, τὸ δ' ἦθος, ἡ τάξις δ'[2] ὅση."
ἐν τῷ τι πράττειν ἢ λέγειν ἐφαίνετο
τέρας τι κάλλους, ἄνδρες· οὔτ' ἀκήκοα
c ἔμπροσθεν οὔθ' ἑόρακα τοιαύτην χάριν.
κακὸν ἄν τι μεῖζον ἔλαβον, εἰ πλείω χρόνον
ἔμεινα· καὶ νῦν δ' οὐχ ὑγιαίνειν μοι δοκῶ.

ἐσφαίριζε δ' οὐκ ἀηδῶς καὶ Κτησίβιος ὁ Χαλκι-
δεὺς φιλόσοφος· καὶ πολλοὶ διὰ τὴν σφαιρικὴν
αὐτῷ συναπεδύοντο τῶν Ἀντιγόνου τοῦ βασιλέως
φίλων. συνέγραψε δὲ περὶ σφαιριστικῆς Τιμο-
κράτης ὁ Λάκων.

Οἱ Φαίακες δὲ παρ' Ὁμήρῳ καὶ ἄνευ σφαίρας
ὀρχοῦνται. καὶ ὀρχοῦνταί που ἀνὰ μέρος πυκνῶς
(τοῦτο γάρ ἐστι τὸ " ταρφέ' ἀμειβόμενοι "),
d ἄλλων ἐφεστώτων καὶ ἐπικροτούντων τοῖς λι-
χανοῖς δακτύλοις, ὅ φησι ληκεῖν. οἵδε δὲ ὁ ποιη-
τὴς καὶ τὴν πρὸς ᾠδὴν ὄρχησιν· Δημοδόκου γοῦν
ᾄδοντος κοῦροι πρωθῆβαι ὠρχοῦντο· καὶ ἐν τῇ
Ὁπλοποιίᾳ δὲ παιδὸς κιθαρίζοντος ἄλλοι ἐναντίοι
μολπῇ τε ὀρχηθμῷ τε ἔσκαιρον. ὑποσημαίνεται
δὲ ἐν τούτοις ὁ ὑπορχηματικὸς τρόπος, ὃς ἤνθησεν

[1] Meineke adds ἑκκαίδεκ' ἢ.
[2] Kaibel: ἡ δὲ τάξις ὅση CE.

Ball-players also paid attention to graceful movement. Damoxenus, at any rate, says :[a] "A youngster, perhaps sixteen or seventeen years old, was once playing ball. He came from Cos ; that island, it is plain, produces gods. Whenever he cast his eye upon us seated there, as he caught or threw the ball, we shouted together, 'What rhythm ! what modesty of manner, what skill !' Whatever he said or did, gentlemen, he seemed a miracle of beauty. Never before have I heard of or seen such grace. Something would have happened to me if I had stayed longer ; as it is, I feel that I am not quite well." Even Ctesibius, the philosopher of Chalcis, liked to play ball, and many of King Antigonus's friends would strip for a game with him. Timocrates the Laconian wrote a treatise on ball-playing.

But the Phaeacians in Homer also dance without a ball. And they dance rapidly in turn, I suppose (since this is the meaning of "tossing rapidly to and fro"[b]), while others stand by and beat time by snapping the fingers, which is expressed by the verb "snap."[c] The poet also knows of the practice of dancing with song accompaniment. For Demodocus sang while "boys in their first bloom"[d] danced, and in the Forging of the Arms[e] a boy played the lyre while others opposite him "frisked about to the music and the dance." Here there is an allusion to the style of the hyporcheme,[f] which became popular

[a] Kock iii. 353.

[b] *Od.* viii. 379 ; but a ball is used here, and the word quoted to justify "rapidly" refers to tossing the ball.

[c] λιχανοὶ δάκτυλοι, "forefingers," is absurdly connected with ληκεῖν, "make a sound."

[d] *Od.* viii. 262.

[e] *Iliad* xviii. 572.

[f] A lively dance with pantomime. *Cf.* 20 e, note.

ἐπὶ Ξενοδήμου καὶ Πινδάρου. καί ἐστιν ἡ τοιαύτη
e ὄρχησις μίμησις τῶν ὑπὸ τῆς λέξεως ἑρμηνευομένων πραγμάτων· ἣν παρίστησι γινομένην Ξενοφῶν ὁ καλὸς ἐν τῇ Ἀναβάσει ἐν τῷ παρὰ Σεύθῃ τῷ Θρᾳκὶ συμποσίῳ. φησὶ γοῦν· "ἐπειδὴ σπονδαί τε ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτοι Θρᾷκες καὶ πρὸς αὐλὸν ὠρχοῦντο σὺν ὅπλοις καὶ ἥλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δ' ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσι δοκεῖν πεπληγέναι τὸν ἄνδρα. ὁ δ' ἔπεσε τεχνικῶς πως, καὶ πάντες ἀνέκραγον οἱ συνδειπνοῦντες Παφλαγόνες. καὶ ὁ μὲν σκυλεύσας τὰ
f ὅπλα τοῦ ἑτέρου ἐξῄει ᾄδων Σιτάλκαν, ἄλλοι δὲ τῶν Θρᾳκῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. μετὰ τοῦτον Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἳ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενος, λῃστὴς δὲ προσέρχεται· ὁ δὲ ἐπὰν προίδηται ἁρπάσας τὰ ὅπλα μάχεται πρὸ τοῦ ζεύγους ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ λῃστὴς
16 δήσας τὸν ἄνδρα τὸ ζεῦγος ἀπάγει, ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν λῃστήν· εἶτα παρὰ τοὺς βοῦς δήσας ὀπίσω τὼ χεῖρε δεδεμένον ἐλαύνει." καί τις, φησί, τὸ Περσικὸν ὠρχεῖτο καὶ κροτῶν τὰς πέλτας ὤκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ῥυθμῷ πρὸς τὸν αὐλὸν ἐποίει. καὶ Ἀρκάδες δέ, φησίν, ἀναστάντες ἐξοπλισάμενοι ᾖεσαν ἐν ῥυθμῷ

[a] vi. 1. 5.

[b] An error; the occasion was an entertainment given by the Greeks and their allies.

in the time of Xenodemus and Pindar. This variety of dance is an imitation of acts which can be interpreted by words. Xenophon, with customary elegance, describes it in the *Anabasis* [a] as occurring at the symposium held in the house of the Thracian Seuthes.[b] He says: "When they had poured libations and sang the paean, the Thracians rose up to begin the programme, and danced in armour to a flute accompaniment. They leaped high and lightly, and brandished their knives. At the climax one struck the other; and all the audience thought he had received a deadly blow. Down he fell with artful grace, and all the Paphlagonians at the dinner shouted aloud. Then the first dancer despoiled the other of his arms and made his exit with the Sitalcas song, while other Thracians carried off the victim as though he were dead. But he wasn't hurt at all. Following him the Aenianians and Magnesians arose and danced in armour the *karpaia*,[c] as it is called. The nature of the dance was this: One performer lays aside his arms and begins to sow and plow, often turning round as if in fear; a robber approaches, and when the first dancer sees him he snatches up his arms and fights in front of his oxen, keeping time with the flute music; finally the robber binds the man and drives off the team; but sometimes also the ploughman overcomes the robber, ties his hands behind his back, and drives him alongside the oxen." Another performer described by Xenophon danced "The Persian," clashing his wicker shields and alternately squatting and standing up. All this he did in rhythm, with flute accompaniment. He then describes the Arcadians, who rose up in full armour and

[c] Possibly, "dance of the cattle-lifter." Hesychius *s.v.*

πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐνωπλίσαντο[1] καὶ ὠρχήσαντο.

Ἔχρῶντο δὲ καὶ αὐλοῖς καὶ σύριγξιν οἱ[2] ἥρωες. ὁ γοῦν Ἀγαμέμνων "αὐλῶν συρίγγων τ' ἐνοπὴν" ἀκούει. εἰς δὲ τὰ συμπόσια οὐ παρήγαγε· πλὴν ἐν τῇ Ὁπλοποιίᾳ γάμων γινομένων αὐλῶν μνημονεύει. τοῖς δὲ βαρβάροις ἀποδίδωσι τοὺς αὐλούς· παρὰ Τρωσὶ γοῦν ἦν αὐλῶν συρίγγων τ' ἐνοπή.

Ἔσπενδον δὲ ἀπὸ τῶν δείπνων ἀναλύοντες καὶ τὰς σπονδὰς ἐποιοῦντο Ἑρμῇ καὶ οὐχ ὡς ὕστερον Διὶ τελείῳ. δοκεῖ γὰρ Ἑρμῆς ὕπνου προστάτης εἶναι. σπένδουσι δ' αὐτῷ καὶ ἐπὶ ταῖς γλώσσαις ἐκ τῶν δείπνων ἀπιόντες. προσνέμονται δ' αὐτῷ αἱ γλῶσσαι διὰ τὴν ἑρμηνείαν.

Οἶδε δ' Ὅμηρος καὶ ποικίλας ἐδωδάς· λέγει γοῦν "ἐδωδὴν παντοίην" καὶ "ὄψα οἷα ἔδουσι διοτρεφέες βασιλῆες." οἶδε δὲ καὶ πᾶσαν τὴν νῦν πολυτέλειαν. οἴκων μὲν οὖν λαμπρότατος ὁ Μενελάου. τοιοῦτον δέ τινα ὑφίσταται τῇ κατασκευῇ καὶ λαμπρότητι οἷανπερ[3] Πολύβιος Ἰβηρός τινος βασιλέως οἰκίαν· ὃν καὶ ἐζηλωκέναι λέγει τὴν τῶν Φαιάκων τρυφὴν πλὴν τοῦ τοὺς κρατῆρας ἐν μέσῳ τῆς οἰκίας ἑστάναι πλήρεις οἴνου κριθίνου, ἀργυροῦς ὄντας καὶ χρυσοῦς. Ὅμηρος δὲ τοπο-

[1] Xenophon has *ἐπαιάνισαν*, "sang the paean."
[2] Kaibel adds *οἱ*.
[3] *οἷανπερ* added by Kaibel.

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[a] Referring to the "enoplic" measure.
[b] Unlike the flute used to-day, it was really a pipe played from a mouthpiece at the end, like a clarinet or oboe.
[c] *Iliad* x. 13.
[d] *Iliad* xviii. 495.

marched in step to the warlike [a] measures of the flute, neatly adapting themselves to the rhythm while they danced.

The Homeric heroes used both flutes [b] and Pan's pipes. Agamemnon, for example, "hears the sound of flutes and pipes." [c] Homer has not introduced them at symposia, but in the Forging of the Arms [d] he mentions the flutes at the celebration of a wedding, and flutes he ascribes to barbarians; it was among Trojans, at least, that "the sound of flutes and pipes" arose.

They poured libations at the conclusion of dinner and offered them to Hermes,[e] not, as in later times, to Zeus the Fulfiller. For Hermes is regarded as the patron of sleep. So they pour the libation to him also when the tongues of the animals are cut out [f] on leaving a dinner. Tongues are sacred to him because he is the god of eloquence.[g]

Homer also knows of a variety of meats, for he speaks of "viands of every sort" [h] and "dainties such as Zeus-cherished princes eat." [i] He is acquainted likewise with all the sumptuousness of our modern world. Of human dwellings, to be sure, the most splendid was the palace of Menelaus, which he conceives of as having virtually the same splendid equipment as Polybius [k] ascribes to the house of a certain Iberian prince, of whom he says that he had emulated the luxury of the Phaeacians, except for the gold and silver bowls, filled with barley wine, which stood within the house. But in describing

[a] *Od.* vii. 137. [b] *Od.* iii. 341.
[g] From Ἑρμῆς comes ἑρμηνεύω, "interpret with skilful speech."
[h] *Od.* vi. 76. [i] *Od.* iii. 480. [k] xxxiv. 9. 15.

d γραφῶν καὶ τὴν Καλυψοῦς οἰκίαν ἐκπλήττει τὸν Ἑρμῆν.

Ἀπολαυστικὸς δέ ἐστι παρ' αὐτῷ καὶ ὁ τῶν Φαιάκων βίος· "αἰεὶ γὰρ ἡμῖν δαίς τε φίλη κίθαρίς τε" καὶ τὰ ἑξῆς . . . . . ἃ ἔπη Ἐρατοσθένης οὕτω γεγράφθαι φησίν·

οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅταν εὐφροσύνη μὲν ἔχῃ κακότητος ἀπούσης,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ,

e κακότητος ἀπούσης φάσκων τῆς ἀφροσύνης. ἀδύνατον γὰρ μὴ φρονίμους εἶναι Φαίακας, οἳ μάλα φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικάα φησί.

Καὶ οἱ μνηστῆρες δὲ παρ' αὐτῷ "πεσσοῖσι προπάροιθε θυράων" ἐτέρποντο, οὐ παρὰ τοῦ μεγάλου Διοδώρου ἢ Θεοδώρου μαθόντες τὴν πεττείαν οὐδὲ τοῦ Μιτυληναίου Λέοντος τοῦ ἀνέκαθεν Ἀθηναίου, ὃς ἀήττητος ἦν κατὰ τὴν πεττευτικήν,
f ὥς φησι Φαινίας. Ἀπίων δὲ ὁ Ἀλεξανδρεὺς καὶ ἀκηκοέναι φησὶ παρὰ τοῦ Ἰθακησίου Κτήσωνος τὴν τῶν μνηστήρων πεττείαν οἵα ἦν. "ὀκτὼ γάρ, φησί, καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμόν, ὅσοιπερ ἦσαν καὶ αὐτοί. γίνεσθαι οὖν ἑκατέρωθεν δ' καὶ πεντήκοντα. τὸ δ' ἀνὰ μέσον τούτων διαλιπεῖν ὀλίγον· ἐν δὲ τῷ μεταιχμίῳ τούτῳ μίαν τιθέναι ψῆφον, ἣν καλεῖν μὲν
17 αὐτοὺς Πηνελόπην, σκοπὸν δὲ ποιεῖσθαι εἴ τις βάλλοι ψήφῳ ἑτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχάζεσθαι ταύτης. εἰ δέ τις τύχοι καὶ ἐκ-

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[a] *Od.* v. 75. [b] *Od.* viii. 248.

Calypso's house, Homer causes Hermes to stand in wonder at it.[a]

A joyous life is that which he ascribes to the Phaeacians, "for dear to us ever is the banquet and the lyre," etc.[b] . . . "These verses," [c] says Eratosthenes, "are written thus: 'As for me, I assert that there is no more perfect delight than when merriment[d] reigns and baseness is absent, and feasters in the halls listen to the bard'—meaning by 'baseness is absent' 'senseless folly.' For the Phaeacians could not but be men of good sense, since, as Nausicaä says,[e] the gods loved them."

The suitors in Homer amused themselves by playing "draughts before the doors." [f] They could not have learned the game from the celebrated Diodorus or Theodorus, or the Mitylenaean Leon, whose ancestry was Athenian, and who, according to Phaenias,[g] was never beaten at draughts. Apion of Alexandria says that he actually heard Cteson of Ithaca tell what sort of game the suitors played. "The suitors," he says, "numbered one hundred and eight, and divided the counters between opposing sides, each side equal in number according to the number of players themselves, so that there were fifty-four on a side. A small space was left between them, and in this middle space they set one counter which they called Penelope; this they made the mark to be thrown at with another counter. They then drew lots, and the one who drew the first took

[a] *Od.* ix. 5. There is a gap in the text.
[b] εὐφροσύνη has two meanings, "joy" and "right thinking."
[c] *Od.* vi. 203.
[d] *Od.* i. 107.
[e] *F.H.G.* ii. 294; *cf. F.H.G.* ii. 300, where he refutes a certain Diodorus.

κρούσειε πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἐξωσμένης χώραν, ἐν ᾗ πρότερον ἦν· καὶ πάλιν στήσαντα[1] τὴν Πηνελόπην ἐν ᾧ τὸ δεύτερον ἐγένετο χωρίῳ ἐντεῦθεν βάλλειν τὴν ἑαυτοῦ. εἰ δὲ τύχοι ἄνευ τοῦ μηδεμιᾶς τῶν ἄλλων ψαῦσαι, νικᾶν καὶ ἐλπίδας
b ἔχειν πολλὰς γαμήσειν αὐτήν. τὸν δὲ Εὐρύμαχον πλείστας εἰληφέναι ταύτῃ τῇ παιδιᾷ καὶ εὔελπιν εἶναι τῷ γάμῳ." οὕτω δὲ διὰ τὴν τρυφὴν τὰς χεῖρας οἱ μνηστῆρες ἔχουσιν ἁπαλὰς ὡς μηδὲ τὸ τόξον ἐντεῖναι δύνασθαι. πολυτελεῖς δ' αὐτοῖς καὶ οἱ διακονούμενοι.

Δυνατωτάτη δὲ παρ' Ὁμήρῳ καὶ ἡ τῶν μύρων εὐωδία· οὗ κινυμένου Διὸς ποτὶ χαλκοβατὲς δῶμα

ἔμπης εἰς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀυτμή.

Καὶ στρωμνὰς δὲ οἶδε διαπρεπούσας· τοιαύτας οὖν Ἀρήτη Ὀδυσσεῖ ὑποστρωννύειν κελεύει, καὶ Νέστωρ αὐχεῖ πρὸς Τηλέμαχον πολλῶν τοιούτων εὐπορεῖν.

Τῶν δ' ἄλλων ποιητῶν ἔνιοι τὰς καθ' αὑτοὺς πολυτελείας καὶ ῥᾳθυμίας ἀνέπεμπον ὡς οὔσας καὶ κατὰ τὰ Τρωικά. Αἰσχύλος γοῦν ἁπρεπῶς που παράγει μεθύοντας τοὺς Ἕλληνας, ὡς καὶ τὰς ἀμίδας ἀλλήλοις περικαταγνύναι. λέγει γοῦν·

ὅδ' ἐστὶν ὅς ποτ' ἀμφ' ἐμοὶ βέλος
γελωτοποιόν, τὴν κάκοσμον οὐράνην,
ἔρριψεν οὐδ' ἥμαρτε· περὶ δ' ἐμῷ κάρᾳ

[1] Gulick: *στάντα* CE.

[a] Or, retaining *στάντα* but expunging *τὴν Πηνελόπην*,

aim. If a player succeeded in pushing Penelope forward, he moved his piece to the position occupied by her before being hit and thrust out, then again setting up Penelope he would try to hit her with his own piece from the second position which he occupied.[a] If he hit her without touching any other player's piece, he won the game and had high hopes of marrying her. Eurymachus had won the greatest number of victories in this game, and looked forward to his marriage with confidence." In this way, because of their easy life, the suitors' arms were so flabby that they could not even begin to stretch the bow.[b] Even the servants who ministered to them were given over to luxury.

Very potent, in Homer, is the scent of unguents. "If it were but shaken in the bronze-floored mansion of Zeus, yet its fragrance went out to earth and heaven."[c]

Homer also knows of couches highly adorned, such as Arete bids spread for Odysseus;[d] and Nestor boasts to Telemachus that he is rich in them.[e]

Now among other poets it has sometimes been the practice to trace the extravagance and ease of their own times back to the time of the Trojan war. Aeschylus, for example, represents the Greeks as so indecently drunk that they break the chamber-pots on one another's heads. At any rate, he says:[f] "Here is that knave who poured over me that mirth-provoking missile, the unsavoury pot, and missed not; and on my head it struck and was wrecked and

"again, standing in the second position which he had won, he would throw his own piece."

[b] *Od.* xxi. 150.
[c] *Iliad* xiv. 173.
[d] *Od.* vii. 336.
[e] *Od.* iii. 351.
[f] *T.G.F.*[2] 59 (from a satyr-play). *Cf.* Athen. 428 f, 667 a.

πληγεῖσ' ἐναυάγησεν ὀστρακουμένη,
d χωρὶς μυρηρῶν τευχέων πνέουσ' ἐμοί.

καὶ Σοφοκλῆς δὲ ἐν Ἀχαιῶν συνδείπνῳ·

ἀλλ' ἀμφὶ θυμῷ τὴν κάκοσμον οὐράνην
ἔρριψεν οὐδ' ἥμαρτε· περὶ δ' ἐμῷ κάρᾳ
κατάγνυται τὸ τεῦχος οὐ μύρου πνέον.
ἐδειματούμην δ' οὐ φίλης ὀσμῆς ὕπο.

Εὔπολις δὲ τὸν πρῶτον εἰσηγησάμενον τὸ τῆς ἀμίδος ὄνομα ἐπιπλήττει λέγων·

ΑΛΚ. μισῶ λακωνίζειν, ταγηνίζειν δὲ κἂν
πριαίμην.
e Β. πολλὰς δ' οἶμαι νῦν βεβινῆσθαι.
ΑΛΚ. . . . . ὃς δὲ πρῶτος ἐξεῦρεν τὸ πρῳ
'πιπίνειν;
Β. πολλήν γε λακκοπρωκτίαν ἡμῖν ἐπίστασ'[1]
εὑρών.
ΑΛΚ. εἶεν· τίς εἶπεν "ἀμίδα παῖ" πρῶτος[2]
μεταξὺ πίνων;
Β. Παλαμηδικόν γε τοῦτο τοὐξεύρημα καὶ
σοφόν σου.

Παρ' Ὁμήρῳ δὲ οἱ ἀριστεῖς κοσμίως δειπνοῦσιν ἐν Ἀγαμέμνονος. εἰ δ' ἐν Ὀδυσσείᾳ φιλονεικοῦσιν Ἀχιλλεὺς καὶ Ὀδυσσεὺς καὶ Ἀγαμέμνων "χαῖρε νόῳ," ἀλλ' ὠφέλιμοι αἱ φιλοτιμίαι ζητούντων
f εἰ[3] λόγῳ ἢ μάχῃ αἱρεθῆναι δεῖ τὸ Ἴλιον. ἀλλ' οὐδ' ὅτε μνηστῆρας εἰσάγει μεθύοντας, οὐδὲ τότε τοιαύτην ἀκοσμίαν εἰσήγαγεν ὡς Σοφοκλῆς καὶ Αἰσχύλος πεποιήκασιν, ἀλλὰ πόδα βόειον ἐπὶ τὸν Ὀδυσσέα ῥιπτούμενον.

[1] Elmsley: ἐπίσταθ' ἡμῖν (or ἡμῶν) CE.
[2] Porson: πάμπρωτος CE. [3] Eustathius 1586. 38 adds εἰ.

dashed to pieces, breathing upon me something different from the breath of fragrant oil-jars." Sophocles, also, in *The Achaeans' Dinner-Guest*,[a] says: "But in a burst of anger he threw the unsavoury pot, and missed not; and on my head the vessel was smashed, breathing not of balsam, and the unlovely smell smote me with fright." Eupolis rebukes the one who first introduced the word "pot" in these terms:[b] "ALCIBIADES: I loathe their Spartan simplicity, and I'd like to buy a frying-pan.[c] —B. Many the women, I fancy, who have fallen a prey in our time to their lust.—ALC. . . . And he who invented tippling in the early morning.[d]—B. Ay, there you have hit on the cause of much lechery among us.—ALC. Well, then, who first said 'slave, a chamber-pot!' in the midst of his drinking?[e]—B. Yes, that is a wise and Palamedic[f] conceit of yours."

But in Homer the nobles dine decently in Agamemnon's tent, and though, in the *Odyssey*, Achilles and Odysseus quarrel[g] and Agamemnon "was secretly glad thereat," still their disputes were useful when they were debating whether Ilium was to be taken by stratagem or battle. But even when Homer introduces the suitors as drunk, he does not portray such indecent conduct as Sophocles and Aeschylus have done, but merely mentions the hurling of an ox's foot at Odysseus.[h]

[a] *T.G.F.*[2] 162. [b] Kock i. 350.
[c] To get a change from Spartan broth.
[d] *Cf.* Athen. 103 c; Aristoph. *Av.* 132, *Lys.* 1065.
[e] *Cf.* Aristoph. *Ran.* 544.
[f] Palamedes of Nauplia, mythical inventor.
[g] *Od.* viii. 75. [h] *Od.* xx. 299.

Καθέζονται δ' ἐν τοῖς συνδείπνοις οἱ ἥρωες, οὐ κατακέκλινται. τοῦτο δὲ καὶ παρ' Ἀλεξάνδρῳ τῷ βασιλεῖ ἐνίοτε ἦν, ὥς φησι Δοῦρις. ἑστιῶν γοῦν ποτε ἡγεμόνας εἰς ἑξακισχιλίους ἐκάθισεν ἐπὶ δίφρων ἀργυρῶν καὶ κλιντήρων, ἁλουργοῖς περι-
18 στρώσας ἱματίοις. Ἡγήσανδρος δέ φησιν οὐδὲ ἔθος εἶναι ἐν Μακεδονίᾳ κατακλίνεσθαί τινα ἐν δείπνῳ, εἰ μή τις ἔξω λίνων ὢν κεντήσειεν· ἕως δὲ τότε καθήμενοι ἐδείπνουν. Κάσανδρος οὖν πέντε καὶ τριάκοντα ὢν ἐτῶν ἐδείπνει παρὰ τῷ πατρὶ καθήμενος, οὐ δυνάμενος τὸν ἆθλον ἐκτελέσαι καίπερ ἀνδρεῖος γεγονὼς καὶ κυνηγὸς ἀγαθός.

Ἐς τὸ πρέπον δὲ Ὅμηρος ἀφορῶν τοὺς ἥρωας οὐ παρήγαγεν ἄλλο τι δαινυμένους ἢ κρέα, καὶ ταῦτα ἑαυτοῖς σκευάζοντας. οὐ γὰρ ἔχει γέλωτα οὐδ' αἰσχύνην ὀψαρτύοντας αὐτοὺς καὶ ἕψοντας ὁρᾶν.
b ἐπετήδευον γὰρ τὴν αὐτοδιακονίαν καὶ ἐκαλλωπίζοντο, φησὶ Χρύσιππος, τῇ ἐν τούτοις εὐστροφίᾳ. Ὀδυσσεὺς γοῦν δαιτρεῦσαί τε καὶ "πῦρ νηῆσαι" οἷος οὐκ ἄλλος δεξιὸς εἶναί φησι. καὶ ἐν Λιταῖς δὲ Πάτροκλος καὶ Ἀχιλλεὺς πάντα εὐτρεπίζει. καὶ Μενελάου δὲ τελοῦντος γάμους ὁ νυμφίος Μεγαπένθης οἰνοχοεῖ. νῦν δὲ ἐπὶ τοσοῦτον ἐκπεπτώκαμεν ὡς κατακεῖσθαι δαινύμενοι.

Προσφάτως δὲ καὶ τὰ βαλανεῖα παρῆκται, τὴν ἀρχὴν οὐδὲ ἔνδον τῆς πόλεως ἐώντων εἶναι αὐτά,
c ὧν τὸ βλαπτικὸν Ἀντιφάνης δηλοῖ·

εἰς μακαρίαν τὸ λουτρόν, ὡς διέθηκέ με.
ἐφθὸν κομιδῇ πεποίηκεν· ἀποκναίσειεν ἄν

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[a] *F.H.G.* ii. 474. [b] *F.H.G.* iv. 419.
[c] Aristot. *Pol.* 1324 b 17.
[d] *Od.* xv. 322. [e] *Iliad* ix. 202, 209.

In their gatherings at dinner the heroes sit instead of reclining, and this sometimes happened at King Alexander's court, according to Duris.[a] Once, at any rate, when he entertained nearly six thousand officers, he seated them on silver stools as well as on couches, spreading purple robes on the seats. Hegesander, too, says[b] that in Macedonia it was not customary for anyone to recline at dinner unless he had speared a wild boar without using a hunting-net. Until then they must eat sitting. Cassander, therefore, at the age of thirty-five continued to sit at meals with his father, being unable to accomplish the feat, though he was brave and a good hunter.[c]

And so, with an eye to the seemly, Homer introduced his heroes feasting on nothing else but meat. Moreover, they prepared it for themselves. For it means no ridicule or shame to see them getting a meal and cooking. In fact, they practised self-service from set purpose, and took pride, as Chrysippus says, in the dexterity they possessed in these matters. Odysseus, anyway, asserts that he is skilled as few are "in carving meat and piling up a fire."[d] And in the scene of the Entreaty Patroclus and Achilles prepare everything.[e] When Menelaus, also, celebrates his children's nuptials,[f] the bridegroom Megapenthes pours the wine. But to-day we have so far degenerated as to recline when we feast.

Only recently, too, have public baths been introduced, for in the beginning they would not even allow them within the city limits. Their evil effect is set forth by Antiphanes[g]: "To hell with the bath! what a condition it has put me in! It has actually turned me into boiled meat. Anybody, I care not

[f] *Od.* xv. 141. [g] Kock ii. 118.

κἂν ὁστισοῦν μου λαβόμενος τοῦ δέρματος.
οὕτω στερεόν τι πρᾶγμα θερμόν ἐσθ' ὕδωρ.

Ἕρμιππος·

μὰ τὸν Δί', οὐ μέντοι μεθύειν τὸν ἄνδρα χρὴ
τὸν ἀγαθὸν οὐδὲ θερμολουτεῖν, ἃ σὺ ποιεῖς.

ηὔξηται δὲ καὶ ἡ τῶν ὀψοποιῶν περιεργία καὶ ἡ τῶν μυρεψῶν· ὥστ' "οὐδ' ἂν κολυμβᾶν εἰς κολυμ-
d βήθραν μύρου" ἀρκεῖσθαί τις ἂν δύναιτο, φησὶν Ἄλεξις. ἀνθοῦσι δὲ καὶ αἱ τῶν περὶ τὰ πέμματα δημιουργίαι καὶ αἱ περὶ τὰς συνουσίας περιεργίαι, ὥστ' ἐπιτεχνᾶσθαι σπόγγους ὑποτίθεσθαι· ἐπακτικὸν γὰρ εἶναι τὸ τοιοῦτον πρὸς ἀφροδισίων πλῆθος. Θεόφραστος δ' οὕτω φησί τινας ὀχευτικὰς δυνάμεις εἶναι ὡς καὶ μέχρι ἑβδομήκοντα συνουσιῶν ἐπιτελεῖν καὶ τὸ τελευταῖον αὐτοῖς αἷμα ἀπο-
e κρίνεσθαι. Φύλαρχος δὲ Σανδρόκοττόν φησι τὸν Ἰνδῶν βασιλέα Σελεύκῳ μεθ' ὧν ἔπεμψε δώρων ἀποστεῖλαί τινας δυνάμεις στυτικὰς τοιαύτας ὡς ὑπὸ τοὺς πόδας τιθεμένας τῶν συνουσιαζόντων οἷς μὲν ὁρμὰς ἐμποιεῖν ὀρνίθων δίκην, οὓς δὲ καταπαύειν. ηὔξηται δὲ νῦν καὶ ἡ τῆς μουσικῆς διαστροφή, καὶ ἡ περὶ τὰς ἐσθήσεις καὶ ὑποδέσεις ἐπήκμασε πολυτέλεια.

Ὅμηρος δὲ τὴν τοῦ μύρου φύσιν εἰδὼς οὐκ εἰσήγαγε μύροις ἀλειφομένους τοὺς ἥρωας πλὴν τὸν Πάριν ἐν οἷς φησὶ "κάλλει στίλβων," ὡς καὶ Ἀφροδίτη κάλλει τὰ πρόσωπα καθαίρει. ἀλλ' οὐδὲ στεφανουμένους εἰσάγει, καίτοι τῷ ἐκ τῆς
f μεταφορᾶς ὁμοιώματι σημαίνεται ὅτι ᾔδει τὸν στέφανον. φησὶ γοῦν·

who, might take hold of my skin and scrape it off. Such a cruel thing is hot water." And Hermippus [a]: "So help me Zeus, a good man ought not to get drunk or bathe in hot water as you are doing." There has also been an increase in the refinements not only of cooks but also of perfumers, so that a body could not be satisfied "even with diving into a tank full of ointment," as Alexis puts it.[b] All too flourishing, also, are the arts pertaining to the making of sweetmeats and the nice luxuries of sexual commerce, resulting even in the invention of sponge suppositories in the belief that they conduce to more frequent intercourse. Theophrastus says[c] that there are certain stimulants so powerful that they can effect as many as seventy connexions, blood being finally excreted. And Phylarchus says[d] that among the presents which the Indian king Sandrocottus sent to Seleucus there were aphrodisiacs so potent that when placed under the feet of lovers they caused, in some, ejaculations like those of fowls, but in others they inhibited them altogether. Even the perversion of music has increased to-day, and extravagances in clothes and foot-wear have reached a climax.

But Homer, though he is aware of the existence of unguents, never represented his heroes as anointed with them, except when he describes Paris as "glistening in beauty,"[e] precisely as Aphrodite "cleanses the face with beauty."[f] Further, he does not represent them as wearing chaplets either, and yet by the figurative use of the word in a metaphor he indicates that he knew the chaplet. For he says:[g]

[a] Kock i. 248. [b] Kock ii. 403.
[c] *Historia plantarum* ix. 18. 9.
[d] *F.H.G.* i. 344. [e] *Iliad* iii. 392.
[f] *Od.* xviii. 192. [g] *Od.* x. 195.

νῆσος, ἣν πέρι πόντος ἀπείριτος ἐστεφάνωτο.

καί·

πάντῃ γάρ σε περὶ στέφανος πολέμοιο δέδηε.

παρατηρητέον δὲ καὶ ὅτι ἐν μὲν Ὀδυσσείᾳ ἀπονιζομένους τὰς χεῖρας ποιεῖ πρὶν μεταλαβεῖν τροφῆς, ἐν Ἰλιάδι δὲ τοῦτο ποιοῦντας οὐκ ἔστιν εὑρεῖν. σχολαζόντων γὰρ βίος ὁ ἐν Ὀδυσσείᾳ καὶ διὰ τὴν εἰρήνην τρυφώντων· διὸ οἱ ἐνταῦθα ἐθεράπευον τὸ
19 σῶμα διὰ λουτρῶν καὶ κατανιμμάτων. διὰ τοῦτο καὶ ἀστραγαλίζουσιν ἐν ταύτῃ τῇ πολιτείᾳ καὶ ὀρχοῦνται καὶ σφαιρίζουσιν. Ἡρόδοτος δὲ οὐ καλῶς εἴρηκεν ἐπὶ Ἄτυος διὰ λιμὸν εὑρεθῆναι τὰς παιδιάς· πρεσβεύει γὰρ τοῖς χρόνοις τὰ ἡρωικά. οἱ δ' ἐν τῇ Ἰλιακῇ πολιτείᾳ μονονοὺ βοῶσι·

κλῦθ' Ἀλαλά, Πολέμου θύγατερ,
ἐγχέων προοίμιον.

Ὅτι Ἀριστόνικον τὸν Καρύστιον, τὸν Ἀλεξάνδρου σφαιριστήν, Ἀθηναῖοι πολίτην ἐποιήσαντο διὰ τὴν τέχνην καὶ ἀνδριάντα ἀνέστησαν. τὰς γὰρ
b βαναύσους τέχνας Ἕλληνες ὕστερον περὶ πλείστου μᾶλλον ἐποιοῦντο ἢ τὰς κατὰ παιδείαν γινομένας ἐπινοίας. Ἑστιαιεῖς γοῦν καὶ Ὠρεῖται Θεοδώρου τοῦ ψηφοκλέπτου ἐν θεάτρῳ χαλκῆν εἰκόνα ἀνέθηκαν ψῆφον κρατοῦσαν· ὡς δ' αὕτως Μιλήσιοι Ἀρχελάου τοῦ κιθαριστοῦ. ἐν δὲ Θήβαις Πινδάρου μὲν οὐκ ἔστιν εἰκών, Κλέωνος δὲ τοῦ ᾠδοῦ, ἐφ' ἧς ἐπιγέγραπται·

Πυθέα υἱὸς ὅδ' ἐστὶ Κλέων Θηβαῖος ἀοιδός,
ὃς πλείστους θνητῶν ἀμφέθετο στεφάνους

" the island round which the endless sea stretched like a crown." And again :[a] " all about thee the crown (*i.e.* circle) of war is ablaze." It is also to be observed that whereas in the *Odyssey* he represents men as washing their hands before eating, in the *Iliad* one cannot find them doing that. This is because life in the *Odyssey* is leisurely, such as men lead who enjoy the luxuries of peace ; therefore in this poem they took care of their bodies by baths and ablutions. For the same reason, in such a society they throw jackstones, dance, and play ball. Herodotus is wrong in saying[b] that games were invented in the reign of Atys when there was a famine ; for the heroic age antedated his time. But they who lived under the social conditions of the *Iliad* all but shout, with Pindar,[c] " Hearken, thou Cry of Battle, Daughter of War, prelude to the spears."

Aristonicus of Carystus, Alexander's ball-player, was made a citizen by the Athenians because of his skill, and a statue was erected to him. For in later times the Greeks came to esteem vulgar skill of hand very highly, more than the ideas of the cultivated intellect. The people of Hestiaea, at any rate, and of Oreus, raised a bronze statue in the theatre of the juggler[d] Theodorus, holding a pebble in his hand. Similarly the Milesians erected one of Archelaüs the lyre-player, and although there is no statue of Pindar at Thebes, there is one of the singer Cleon, on which is the inscription : " Behold here the son of Pytheas, Cleon, bard of Thebes, who hath placed upon his brow more laurels than any other mortal, and his

[a] *Iliad* xiii. 736. [b] i. 94. [c] *P.L.G.*[5] i. 415.
[d] Lit. " pebble-thief," answering to the modern card-juggler.

c κρατὸς ἐπὶ σφετέρου, καί οἱ κλέος οὐρανόμηκες.
χαῖρε, Κλέων, Θήβας πατρίδ' ἐπευκλείσας.

ὑπὸ τούτου τὸν ἀνδριάντα, ὅτε Ἀλέξανδρος τὰς Θήβας κατασκάπτων . . . .,[1] φησὶ Πολέμων φεύγοντά τινα χρυσίον εἰς τὸ ἱμάτιον κοῖλον ὃν ἐνθέσθαι, καὶ ἀνοικιζομένης[2] τῆς πόλεως ἐπανελθόντα εὑρεῖν τὸ χρυσίον μετὰ ἔτη τριάκοντα. Ἡρόδοτος δὲ ὁ λογόμιμος, ὥς φησιν Ἡγήσανδρος, καὶ Ἀρχέλαος ὁ ὀρχηστὴς παρὰ Ἀντιόχῳ τῷ βασιλεῖ
d μάλιστα ἐτιμῶντο τῶν φίλων. ὁ δὲ πατὴρ αὐτοῦ Ἀντίοχος τοὺς Σωστράτου τοῦ αὐλητοῦ υἱεῖς σωματοφύλακας ἐπεποίητο.

Ἐθαυμάζετο δὲ παρ' Ἕλλησι καὶ Ῥωμαίοις Ματρέας ὁ πλάνος ὁ Ἀλεξανδρεύς, ὃς ἔλεγε καὶ θηρίον τρέφειν ὃ αὐτὸ ἑαυτὸ κατεσθίει· ὡς καὶ ζητεῖσθαι μέχρι νῦν τὸ Ματρέου θηρίον τί ἐστιν. ἐποίησε δ' οὗτος καὶ παρὰ τὰς Ἀριστοτέλους ἀπορίας καὶ ἀνεγίνωσκε δημοσίᾳ, διὰ τί ὁ ἥλιος δύνει μὲν κολυμβᾷ δ' οὔ, καὶ διὰ τί οἱ σπόγγοι συμπίνουσι μὲν συγκωθωνίζονται δ' οὔ, καὶ τὰ τετράδραχμα καταλλάττεται μὲν ὀργίζεται δ' οὔ.
e Ἀθηναῖοι δὲ Ποθεινῷ τῷ νευροσπάστῃ τὴν σκηνὴν ἔδωκαν ἀφ' ἧς ἐνεθουσίων οἱ περὶ Εὐριπίδην. Ἀθηναῖοι δὲ καὶ Εὐρυκλείδην ἐν τῷ θεάτρῳ ἀνέστησαν μετὰ τῶν περὶ Αἰσχύλον. ἐθαυμάζετο δὲ καὶ Ξενοφῶν ὁ θαυματοποιός, ὃς μαθητὴν κατέλιπε Κρατισθένη τὸν Φλιάσιον· ὃς πῦρ τε αὐτόματον ἐποίει ἀναφύεσθαι καὶ ἄλλα πολλὰ φάσματα ἐτεχνᾶτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων
f τὴν διάνοιαν. τοιοῦτος ἦν καὶ Νυμφόδωρος ὁ

[1] Kaibel marks a lacuna.
[2] Wilamowitz: *συνοικιζομένης* CE.

fame hath reached the skies. Farewell, Cleon; thou hast glorified thy native land of Thebes." According to Polemon,[a] when Alexander razed Thebes [b] to the ground, a refugee placed some money in the hollow cloak of this statue, and when the city was rebuilt he returned and found the money thirty years after. Herodotus, the reciter of mimes, as Hegesander tells us,[c] and Archelaüs the dancer, were held in greater esteem than any others at the court of King Antiochus, while his father Antiochus before him had made the sons of Sostratus the flute-player members of his body-guard.

Among Romans as well as Greeks the vagabond juggler Matreas of Alexandria was held in esteem. He used to say that he kept a beast which devoured itself; wherefore even to this day it is debated what that beast of Matreas was. He also composed *Problems* in parody of Aristotle's, and read them in public: "Why does the sun go down but not dive?" "Why can sponges drink together but not tipple?" "Why can four-drachma pieces be converted,[d] though they never get angry?" The Athenians yielded to Potheinus the marionette-player the very stage on which Euripides and his contemporaries performed their inspired plays. They even set up a statue of Eurycleides [e] in the theatre along with those of Aeschylus and his rivals. And Xenophon the juggler was also held in admiration. He left behind him a pupil, Cratisthenes of Phlius, who could make fire burn spontaneously and invented many other magical tricks to confound men's understanding. Like him also was the juggler Nymphodorus, who,

[a] Frag. 25 Preller. [b] 336 B.C. [c] *F.H.G.* iv. 416.
[d] The verb καταλλάττεται also means "to be reconciled."
[e] Probably a sleight-of-hand artist.

θαυματοποιός, ὃς προσκρούσας Ῥηγίνοις, ὥς φησι Δοῦρις, εἰς δειλίαν αὐτοὺς ἔσκωψε πρῶτος. Εὔδικος δὲ ὁ γελωτοποιὸς ηὐδοκίμει μιμούμενος παλαιστὰς καὶ πύκτας, ὥς φησιν Ἀριστόξενος. Στράτων δ' ὁ Ταραντῖνος ἐθαυμάζετο τοὺς διθυράμβους μιμού-
20 μενος· τὰς δὲ κιθαρῳδίας οἱ περὶ τὸν ἐξ Ἰταλίας Οἰνώναν, ὃς καὶ Κύκλωπα εἰσήγαγε τερετίζοντα καὶ ναυαγὸν Ὀδυσσέα σολοικίζοντα, ὁ αὐτός φησι. Διοπείθης δὲ ὁ Λοκρός, ὥς φησι Φανόδημος, παραγενόμενος εἰς Θήβας καὶ ὑποζωννύμενος οἶνου κύστεις μεστὰς καὶ γάλακτος καὶ ταύτας ἀποθλίβων ἀνιμᾶν ἔλεγεν ἐκ τοῦ στόματος. τοιαῦτα ποιῶν ηὐδοκίμει καὶ Νοήμων ὁ ἠθολόγος.[1] ἔνδοξοι δ' ἦσαν καὶ παρ' Ἀλεξάνδρῳ θαυματοποιοὶ Σκύμνος ὁ Ταραντῖνος, Φιλιστίδης ὁ Συρακούσιος, Ἡρά-
b κλειτος ὁ Μιτυληναῖος. γεγόνασι δὲ καὶ πλάνοι ἔνδοξοι, ὧν Κηφισόδωρος καὶ Πανταλέων, Φιλίππου δὲ τοῦ γελωτοποιοῦ Ξενοφῶν μνημονεύει.

Ὅρος. οἰκουμένης δῆμον[2] τὴν Ῥώμην φησί, λέγει δὲ καὶ ὅτι οὐκ ἄν τις σκοπῶν πόρρω τοξεύων λέγοι τὴν Ῥώμην πόλιν ἐπιτομὴν τῆς οἰκουμένης· ἐν ᾗ συνιδεῖν ἔστιν οὕτως πάσας τὰς πόλεις ἱδρυμένας, καὶ κατ' ἰδίαν δὲ τὰς πολλάς, ὡς Ἀλεξανδρέων μὲν τὴν χρυσῆν, Ἀντιοχέων δὲ τὴν καλήν, Νικομηδέων δὲ τὴν περικαλλῆ, προσέτι τε

τὴν λαμπροτάτην πόλεων πασῶν ὁπόσας ὁ Ζεὺς ἀναφαίνει,

[1] Bergk: not in E: C has ὁ ἠθαλόγος.
[2] Punctuation, Capps: ὅρος οἰκουμένης. δῆμον CE.

[a] *F.H.G.* ii. 480. [b] *F.H.G.* ii. 284. [c] *F.H.G.* i. 369.
[d] Who lends his name to the "Pantaloon" of mediaeval and modern times.

taking offence at the people of Rhegium, as Duris tells us,[a] was the first to ridicule them for their cowardice. And Eudicus the clown enjoyed a great reputation for his imitation of wrestlers and boxers, according to Aristoxenus.[b] The same authority says that Straton of Tarentum was admired for his imitation of dithyrambs, and the Italian Greek Oenonas for his parodies of songs to the harp. He it was who introduced Cyclops whistling and the stranded Odysseus talking bad Greek. And Diopeithes the Locrian, according to Phanodemus,[c] appearing once in Thebes, tied some bladders full of wine and milk under his belt and then squeezed them, pretending that he drew the liquids from his mouth. For similar feats the impersonator Noemon was also famous. There were celebrated jugglers also at Alexander's court—Scymnus of Tarentum, Philistides of Syracuse, and Heracleitus of Mitylene. There have been, too, famous clowns such as Cephisodorus and Pantaleon,[d] and Xenophon[e] mentions the jester Philip.

Boundaries.—Athenaeus speaks of Rome as "the populace of the world," and says that one would not shoot wide of the mark if he called the city of Rome an epitome[f] of the civilized world; so true is it that one may see at a glance all the cities of the world settled there. Most of them he details with their individual traits, such as the "golden" city of Alexandria, the "beautiful" city of Antioch, the "very lovely" city of Nicomedia, and beyond and above these, "the most radiant of all the towns that Zeus created,"[g]

[a] *Symposium* 1 *et passim.*

[f] A phrase first used by the sophist Polemon, Galen v. 585 Basle edition.

[g] Kock iii. 407.

c τὰς Ἀθήνας λέγω. ἐπιλείποι δ' ἄν με οὐχ ἡμέρα μία ἐξαριθμούμενον τὰς ἐν τῇ Ῥωμαίων οὐρανοπόλει Ῥώμῃ[1] ἀριθμουμένας[2] πόλεις, ἀλλὰ πᾶσαι αἱ κατὰ τὸν ἐνιαυτὸν ἀριθμούμεναι[1] διὰ τὸ πλῆθος. καὶ γὰρ ὅλα ἔθνη ἀθρόως αὐτόθι συνῴκισται, ὡς τὸ Καππαδοκῶν καὶ Σκυθῶν καὶ Ποντίων[3] καὶ ἄλλων πλειόνων. οὗτοι οὖν πάντες, ὁ σύμπας δῆμος τῆς οἰκουμένης, τὸν ἐφ' ἡμῶν,[4] φησί, φιλόσοφον ὀρχηστὴν Μέμφιν ἐκάλεσαν ἀπαρχαΐζοντες τὴν διὰ τοῦ σώματος αὐτοῦ κίνησιν τῇ τῶν πόλεων ἀρχαιοτάτῃ καὶ βασιλικωτάτῃ,[5] περὶ ἧς Βακχυλίδης φησί·

d *τὴν ἀχείμαντόν τε* Μέμφιν καὶ δονακώδεα Νεῖλον.

οὗτος τὴν Πυθαγόρειον φιλοσοφίαν ἐπιδείκνυσιν ἥτις ἐστί, μετὰ σιωπῆς πάνθ' ἡμῖν ἐμφανίζων σαφέστερον ἢ οἱ τὰς τῶν λόγων τέχνας ἐπαγγελλόμενοι διδάσκειν.

Τῆς δὲ κατὰ τοῦτον ὀρχήσεως τῆς τραγικῆς καλουμένης πρῶτος εἰσηγητὴς γέγονε Βάθυλλος ὁ Ἀλεξανδρεύς, ὃν φησι παντομίμους[6] ὀρχήσασθαι Σέλευκος. τοῦτον τὸν Βάθυλλόν φησιν
e Ἀριστόνικος καὶ Πυλάδην, οὗ ἐστι καὶ σύγγραμμα περὶ ὀρχήσεως, τὴν Ἰταλικὴν ὄρχησιν συστήσασθαι ἐκ τῆς κωμικῆς, ἣ ἐκαλεῖτο κόρδαξ, καὶ τῆς τραγικῆς, ἣ ἐκαλεῖτο ἐμμέλεια, καὶ τῆς σατυρικῆς, ἣ ἐλέγετο σίκιννις (διὸ καὶ οἱ σάτυροι σικιννισταί), ἧς εὑρετὴς Σίκιννός τις βάρβαρος.

[1] Ῥώμῃ and ἀριθμούμεναι bracketed by Bothe.
[2] Meyer conjectures καθιδρυμένας.
[3] Kaibel: ποντικῶν CE.
[4] Schweighäuser: ἡμῖν CE.
[5] Madvig: ἀρχαιοτέρᾳ καὶ βασιλικωτέρᾳ CE.
[6] Herwerden: νομίμως CE.

meaning Athens. More than one day would fail me if I tried to enumerate all the cities he counts within the heavenly city of Rome—nay, all the days numbered in the year would not be enough, so many are the cities there. Even entire nations are settled there *en masse*, like the Cappadocians, the Scythians, the Pontians, and more besides. All these, then, the entire populace of the world, he tells us, united in naming the philosopher-dancer [a] of our time "Memphis," quaintly comparing his bodily motions with the oldest and most royal of cities. Concerning it Bacchylides says,[b] "Memphis, untouched by storms, and reedy Nile." This "Memphis" explains the nature of the Pythagorean system, expounding in silent mimicry all its doctrines to us more clearly than they who profess to teach eloquence.

Now the first to introduce this "tragic dancing," as it was called, in the style of Memphis, was Bathyllus of Alexandria, who, as Seleucus says, danced in pantomime. Aristonicus says that this Bathyllus, together with Pylades, who wrote a treatise on dancing, developed the Italian style of dance out of the comic fling called the *cordax*, the tragic measures called *emmeleia*, and the satyr rout called *sicinnis* (whence the satyrs are also called *sicinnistae*), the inventor of which was a barbarian named Sicinnus.

[a] Agrippa, slave of Verus. Jul. Capitol. *Vita Veri Imp.* 8. Text and meaning are uncertain. The sense seems to be: Agrippa was so versatile that he acquired the nickname Memphis (referring to the cosmopolitan character of the city). He was also learned, and could demonstrate in the dance Pythagorean doctrines concerning transmigration of the soul and the theory of numbers. The quotation from Bacchylides is irrelevant.

[b] *P.L.G.*[4] frag. 39.

οἱ δέ φασιν ὅτι Κρὴς ἦν ὁ Σίκινος. ἦν δὲ ἡ Πυλάδου ὄρχησις ὀγκώδης παθητική τε καὶ πολυπρόσωπος, ἡ δὲ Βαθύλλειος ἱλαρωτέρα· καὶ γὰρ ὑπόρχημά τι τοῦτον διατίθεσθαι. Σοφοκλῆς δὲ πρὸς τῷ καλὸς γεγενῆσθαι τὴν ὥραν ἦν καὶ ὀρχηστικὴν δεδιδαγμένος καὶ μουσικὴν ἔτι παῖς
f ὢν παρὰ Λάμπρῳ. μετὰ γοῦν τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀληλιμμένος ἐχόρευσε μετὰ λύρας· οἱ δὲ ἐν ἱματίῳ φασί. καὶ τὸν Θάμυριν διδάσκων αὐτὸς ἐκιθάρισεν· ἄκρως δὲ ἐσφαίρισεν ὅτε τὴν Ναυσικάαν καθῆκε. τῆς δὲ Μέμφιδος ὀρχήσεως ἥρα καὶ Σωκράτης ὁ σοφὸς καὶ πολλάκις καταλαμβανόμενος ὀρχούμενος, ὥς
21 φησι Ξενοφῶν, ἔλεγε τοῖς γνωρίμοις παντὸς εἶναι μέλους τὴν ὄρχησιν γυμνάσιον. ἔταττον γὰρ τὸ ὀρχεῖσθαι ἐπὶ τοῦ κινεῖσθαι καὶ ἐρεθίζεσθαι. Ἀνακρέων·

καλλίκομοι κοῦραι Διὸς ὠρχήσαντ' ἐλαφρῶς.

Ἴων·

ἐκ τῶν ἀέλπτων μᾶλλον ὤρχησεν φρένας.

Ἕρμιππος δέ φησι Θεόφραστον παραγίνεσθαι εἰς τὸν περίπατον καθ' ὥραν λαμπρὸν καὶ ἐξ-
b ησκημένον, εἶτα καθίσαντα διατίθεσθαι τὸν λόγον οὐδεμιᾶς ἀπεχόμενον κινήσεως οὐδὲ σχήματος ἑνός. καί ποτε ὀψοφάγον μιμούμενον ἐξείραντα τὴν γλῶσσαν περιλείχειν τὰ χείλη.

Ἔμελε δὲ αὐτοῖς καὶ τοῦ κοσμίως ἀναλαμβάνειν τὴν ἐσθῆτα καὶ τοὺς μὴ τοῦτο ποιοῦντας

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[a] A lively dance sometimes introduced in tragedy just before the catastrophe. *Cf.* 15 d, note.

But others say Sicinnus was a Cretan. Now Pylades' dancing was solemn, expressing passion and variety of character, whereas Bathyllus's was more jolly; in fact he composed a kind of *hyporcheme*.[a] Sophocles, besides being handsome in his youth, became proficient in dancing and music, while still a lad, under the instruction of Lamprus. After the battle of Salamis, at any rate, he danced to the accompaniment of his lyre round the trophy, naked and anointed with oil. Others say he danced with his cloak on. And when he brought out the *Thamyris* he played the lyre himself. He also played ball with great skill when he produced the *Nausicaä*. Even the wise Socrates was fond of the "Memphis" dance, and was often surprised in the act of dancing it, according to Xenophon.[b] He used to say to his acquaintances that dancing was exercise for every limb. For people used to employ the word "dancing" for any physical motion or excitation. Thus Anacreon[c]: "The fair-haired daughters of Zeus danced with light step." And Ion[d]: "So unexpected were these things that his heart danced the more."

Hermippus says that Theophrastus used to appear at the School[e] at the regular hour glistening with oil and exquisitely dressed, and after seating himself he gave free play to every motion and gesture in delivering his discourse. On one occasion, while portraying an epicure, he thrust forth his tongue and licked his lips.

Men of the old time were careful to gather up their garments decently, and ridiculed those who were

[b] *Symposium* 2. 19; but Memphis is not mentioned.
[c] *P.L.G.*[4] frag. 69. *Cf.* 134 b. [d] *T.G.F.*[2] 742.
[e] Lit. "walk," "path," whence the name Peripatetic given to Aristotle's school.

ἔσκωπτον. Πλάτων ἐν Θεαιτήτῳ· "πάντα δυναμένους ὀξέως τε καὶ τορῶς διακονεῖν, ἀναβάλλεσθαι δ' οὐκ ἐπισταμένους ἐπιδέξι' ἐλευθερίως οὐδ' ἁρμονίαν λόγων λαβόντας ὀρθῶς ὑμνῆσαι θεῶν τε καὶ ἀνθρώπων εὐδαιμόνων βίον." Σαπφὼ περὶ Ἀνδρομέδας σκώπτει·

c τίς δ' ἀγροιῶτις θέλγει νόον
οὐκ ἐπισταμένη τὰ βράκε' ἔλκειν ἐπὶ τῶν
σφυρῶν;

Φιλέταιρος·

ἀμφιβάλλου σφυροῖς·[1] οὐ καθήσεις, τάλαν,
μηδ' ἀγροίκως ἄνω γόνατος ἀμφέξει;

Ἕρμιππος δέ φησι Θεόκριτον τὸν Χῖον ὡς ἀπαίδευτον μέμφεσθαι τὴν Ἀναξιμένους περιβολήν· Καλλίστρατός τε ὁ Ἀριστοφάνειος Ἀρίσταρχον ἐν συγγράμματι κακῶς εἴρηκεν ἐπὶ τῷ μὴ εὐρύθμως ἀμπέχεσθαι, φέροντός τι καὶ τοῦ τοιούτου πρὸς παιδείας ἐξέτασιν. διὸ καὶ Ἄλεξίς φησιν·

d ἐν γὰρ νομίζω τοῦτο τῶν ἀνελευθέρων
εἶναι, τὸ βαδίζειν ἀρρύθμως ἐν ταῖς ὁδοῖς,
ἐξὸν καλῶς. οὗ μήτε πράττεται τέλος
μηδεὶς . . . ἡμᾶς, μήτε τιμὴν δόντα δεῖ
ἑτέρων λαβεῖν, φέρει δὲ τοῖς μὲν χρωμένοις
δόξης τιν' ὄγκον, τοῖς δ' ὁρῶσιν ἡδονήν,
κόσμον δὲ τῷ βίῳ—τὸ τοιοῦτον γέρας
τίς οὐκ ἂν αὐτῷ κτῷτο φάσκων νοῦν ἔχειν;

Καὶ Αἰσχύλος δὲ οὐ μόνον ἐξεῦρε τὴν τῆς στολῆς
e εὐπρέπειαν καὶ σεμνότητα, ἣν ζηλώσαντες οἱ

[1] Kaibel: *ἀμφὶ κάλλους στέρνων φάρος* E, *ἀμφίβαλλε στέρνοις φᾶρος* Eustathius 1164. 36.

negligent about this. Thus Plato in the *Theaetetus* [a] speaks of men "who could render any service promptly and smartly, but did not know how to throw their cloaks over their shoulders from left to right, as gentlemen should; [b] nor had they ever grasped the fitting harmony of words so that they could rightly sing of the lives of gods and happy men." Sappho derides Andromeda thus [c]: "What peasant woman beguiles thy wit—one who knows not how to draw her tattered garments over her ankles?" Philetaerus [d]: "Cover your shins! Let your cloak down, poor fool, and don't gather it round you above the knee like a boor!" Hermippus says [e] that Theocritus the Chian criticized Anaximenes' method of dressing as ungentlemanly. And Callistratus, also, disciple of Aristophanes, has abused Aristarchus in a book for his failure to dress himself neatly, since even a detail like this supplies the test of a man's culture. Wherefore Alexis, also, says [f]: "This is one trait which I regard as worthy of no gentleman —to walk in the streets with careless gait when one may do it gracefully. For this nobody exacts any toll from us, and one need not bestow any honour in order to receive it again from others. Rather, to them who walk with dignity comes full meed of honour, while they who see it have pleasure, and life has its grace. What man who pretends to have any sense would not win for himself such a reward?"

Aeschylus, too, besides inventing that comeliness and dignity of dress which Hierophants and Torch-

[a] 175 E.

[b] *Cf.* the admirable Poseidon's scorn of the Triballian god in Aristoph. *Av.* 1567 ff.

[c] *P.L.G.*[4] frag. 70.

[d] Kock ii. 235.

[e] *F.H.G.* iii. 51.

[f] Kock ii. 393.

ἱεροφάνται καὶ δαδοῦχοι ἀμφιέννυνται, ἀλλὰ καὶ πολλὰ σχήματα ὀρχηστικὰ αὐτὸς ἐξευρίσκων ἀνεδίδου τοῖς χορευταῖς. Χαμαιλέων γοῦν πρῶτον αὐτόν φησι σχηματίσαι τοὺς χοροὺς ὀρχηστοδιδασκάλοις οὐ χρησάμενον, ἀλλὰ καὶ αὐτὸν τοῖς χοροῖς τὰ σχήματα ποιοῦντα τῶν ὀρχήσεων, καὶ ὅλως πᾶσαν τὴν τῆς τραγῳδίας οἰκονομίαν εἰς ἑαυτὸν περιστάντα.[1] ὑπεκρίνετο γοῦν μετὰ τοῦ εἰκότος τὰ δράματα. Ἀριστοφάνης γοῦν (παρὰ δὲ
f τοῖς κωμικοῖς ἡ περὶ τῶν τραγικῶν ἀπόκειται πίστις) ποιεῖ αὐτὸν Αἰσχύλον λέγοντα·

τοῖσι χοροῖς αὐτὸς τὰ σχήματ' ἐποίουν.

καὶ πάλιν·

τοὺς Φρύγας οἶδα θεωρῶν,
ὅτε τῷ Πριάμῳ συλλυσόμενοι τὸν παῖδ'
ἦλθον τεθνεῶτα,
πολλὰ τοιαυτὶ καὶ τοιαυτὶ καὶ δεῦρο σχηματίσαντες.

καὶ Τέλεσις δὲ ἡ Τελέστης ὁ ὀρχηστοδιδάσκαλος πολλὰ ἐξεύρηκε σχήματα, ἄκρως ταῖς χερσὶ τὰ λεγόμενα δεικνύς. Φίλλις ὁ Δήλιος μουσικὸς τοὺς ἀρχαίους φησὶ κιθαρῳδοὺς κινήσεις ἀπὸ μὲν τοῦ προσώπου μικρὰς φέρειν, ἀπὸ ποδῶν δὲ
22 πλείους, ἐμβατηρίους καὶ χορευτικάς. Ἀριστοκλῆς οὖν φησιν ὅτι Τελέστης ὁ Αἰσχύλου ὀρχηστὴς οὕτως ἦν τεχνίτης ὥστε ἐν τῷ ὀρχεῖσθαι τοὺς Ἑπτὰ ἐπὶ Θήβας φανερὰ ποιῆσαι τὰ πράγματα δι' ὀρχήσεως. φασὶ δὲ καὶ ὅτι οἱ ἀρχαῖοι ποιηταί, Θέσπις, Πρατίνας, Κρατῖνος, Φρύνιχος ὀρχησταὶ ἐκαλοῦντο διὰ τὸ μὴ μόνον τὰ ἑαυτῶν δράματα

[1] περιστάντα Usener: περιστᾶν CE.

bearers [a] emulate when they put on their vestments, also originated many dance-figures and assigned them to the members of his choruses. For Chamaeleon says [b] that Aeschylus was the first to give poses to his choruses, employing no dancing-masters, but devising for himself the figures of the dance, and in general taking upon himself the entire management of the piece. At any rate, it seems that he acted in his own plays. For Aristophanes, certainly (and among the comic poets one may find credible information about the tragedians), makes Aeschylus say of himself [c]: "It was I who gave new poses to the choruses." And again: "I know about his [d] Phrygians, for I was in the audience when they came to help Priam ransom his son who was dead. They made many gestures and poses, this way and that way and the other." Telesis, also (or Telestes), teacher of dancing, invented many figures, and with great art illustrated the sense of what was spoken by motions of his arms. Phillis, the musician of Delos, says [e] that the harp-singers of old allowed few movements of the face, but more with the feet, both in marching and in dance steps. Aristocles, therefore, says [f] that Telestes, Aeschylus's dancer, was so artistic that when he danced the *Seven against Thebes* he made the action clear simply by dancing. They say, too, that the old poets—Thespis, Pratinas, Cratinus, Phrynichus—were called "dancers" because they not only relied upon the dancing of the

[a] At the Eleusinian Mysteries.
[b] Frag. 21 Koepke.
[c] Kock i. 558.
[d] Aeschylus's. The speaker is unknown.
[e] *F.H.G.* iv. 476.
[f] *F.H.G.* iv. 332.

ἀναφέρειν εἰς ὄρχησιν τοῦ χοροῦ, ἀλλὰ καὶ ἔξω τῶν ἰδίων ποιημάτων διδάσκειν τοὺς βουλομένους ὀρχεῖσθαι.

Μεθύων δὲ ἐποίει τὰς τραγῳδίας Αἰσχύλος, ὥς φησι Χαμαιλέων. Σοφοκλῆς γοῦν ὠνείδιζεν αὐτῷ
b ὅτι εἰ καὶ τὰ δέοντα ποιεῖ, ἀλλ' οὐκ εἰδώς γε.

Ὀρχήσεις δὲ ἐθνικαὶ αἵδε· Λακωνικαί, Τροιζήνιαι, Ἐπιζεφύριοι, Κρητικαί, Ἰωνικαί, Μαντινικαί, ἃς προκρίνει Ἀριστόξενος διὰ τὴν τῶν χειρῶν κίνησιν. οὕτως δ' ἦν ἔνδοξον καὶ σοφὸν ἡ ὄρχησις ὥστε Πίνδαρος τὸν Ἀπόλλωνα ὀρχηστὴν καλεῖ·

ὀρχήστ' ἀγλαΐας ἀνάσσων,
εὐρυφάρετρ' Ἄπολλον,

καὶ Ὅμηρος ἢ τῶν Ὁμηριδῶν τις ἐν τῷ εἰς Ἀπόλλωνα ὕμνῳ φησίν·

Ἀπόλλων
φόρμιγγ' ἐν χείρεσσιν ἔχων χάριεν κιθάριζε,
c καλὰ καὶ ὕψι βιβάς.

Εὔμηλος δὲ ὁ Κορίνθιος ἢ Ἀρκτῖνος τὸν Δία ὀρχούμενόν που παράγει λέγων·

μέσσοισιν δ' ὠρχεῖτο πατὴρ ἀνδρῶν τε θεῶν τε.

Θεόφραστος δὲ πρῶτόν φησιν Ἄνδρωνα τὸν Καταναῖον αὐλητὴν κινήσεις καὶ ῥυθμοὺς ποιῆσαι τῷ σώματι αὐλοῦντα· ὅθεν σικελίζειν τὸ ὀρχεῖσθαι παρὰ τοῖς παλαιοῖς· μεθ' ὃν Κλεόλαν τὸν Θηβαῖον. ὀρχησταὶ δὲ ἔνδοξοι Βολβὸς μὲν παρὰ Κρατίνῳ καὶ Καλλίᾳ, Ζήνων δὲ ὁ Κρὴς ὁ πάνυ Ἀρτα-
d ξέρξῃ προσφιλέστατος παρὰ Κτησίᾳ. Ἀλέξανδρος δὲ ἐν τῇ πρὸς Φιλόξενον ἐπιστολῇ μέμνηται Θεοδώρου καὶ Χρυσίππου.

chorus for the interpretation of their plays, but, quite apart from their own compositions, they taught dancing to all who wanted instruction.

Aeschylus wrote his tragedies when drunk, according to Chamaeleon.[a] Sophocles, anyway, reproached Aeschylus with the remark that even if he wrote as he should, he did it unconsciously.

National dances are the following: Laconian, Troezenian, Epizephyrian, Cretan, Ionian, and Mantinean; these last were preferred by Aristoxenus[b] because of the motion of the arms. Dancing was held in such esteem and involved such art that Pindar[c] calls Apollo "dancer": "Dancer, Lord of beauty, Thou of the broad quiver, Apollo!" And Homer, or one of the Homeridae, in the *Hymn to Apollo*[d] says, "Apollo, with lyre in hand, harped sweetly the while he stepped forth high and gracefully." And Eumelus of Corinth (or was it Arctinus?) introduces Zeus as a dancer with the words[e]: "And in their midst danced the father of gods and men." But Theophrastus says[f] that Andron, the flute-player of Catana, was the first to add rhythmical motions of the body to the playing of the flute; hence, "to do the Sicel" meant "to dance" among the ancients. After him there was Cleolas of Thebes. Famous dancers also were Bolbus, mentioned by Cratinus[g] and Callias, and Zeno of Crete, a great favourite of Artaxerxes, mentioned by Ctesias.[h] Alexander, too, in his letter to Philoxenus, mentions Theodorus and Chrysippus.

[a] Frag. 22 Koepke; a facetious and preposterous interpretation of the next lines.
[b] *F.H.G.* ii. 284. [c] *P.L.G.*[5] frag. 148. [d] Verses 514 ff.
[e] *Frag. Ep.* p. 8. [f] Frag. 92 Wimmer.
[g] Kock i. 121, 698. [h] Frag. 47 Müller.

Ὅτι τὸ Μουσεῖον ὁ Φλιάσιος Τίμων ὁ σιλλογράφος τάλαρόν πού φησιν ἐπισκώπτων τοὺς ἐν αὐτῷ τρεφομένους φιλοσόφους, ὅτι ὥσπερ ἐν πανάγρῳ τινὶ σιτοῦνται καθάπερ οἱ πολυτιμότατοι ὄρνιθες·

πολλοὶ μὲν βόσκονται ἐν Αἰγύπτῳ πολυφύλῳ
βιβλιακοὶ χαρακῖται ἀπείριτα δηριόωντες
Μουσέων ἐν ταλάρῳ.

e . . . ἕως ἂν τῆς λογοδιαρροίας ἀπαλλαγῶσιν οὗτοι οἱ τραπεζορήτορες· οἳ ὑπὸ γλωσσαλγίας ἐπιλελῆσθαί μοι δοκοῦσι καὶ τοῦ Πυθικοῦ χρησμοῦ, ὃν ἀναγράφει Χαμαιλέων·

εἴκοσι τὰς πρὸ κυνὸς καὶ εἴκοσι τὰς μετέπειτα
οἴκῳ ἐνὶ σκιερῷ Διονύσῳ χρῆσθαι ἰητρῷ.

καὶ Μνησίθεος δ' ὁ Ἀθηναῖος Διόνυσον ἰατρόν φησι τὴν Πυθίαν χρῆσαι τιμᾶν Ἀθηναίοις. φησὶ δὲ καὶ Ἀλκαῖος ὁ Μιτυληναῖος ποιητής·

τέγγε πνεύμονα οἴνῳ· τὸ γὰρ ἄστρον περιτέλλεται·
f ἁ δ' ὥρη χαλεπά· πάντα δὲ δίψαισ' ὑπὸ καύματος.

καὶ ἀλλαχοῦ·

πίνωμεν, τὸ γὰρ ἄστρον περιτέλλεται.

Εὔπολίς τε τὸν Καλλίαν φησὶν ἀναγκάζεσθαι ὑπὸ Πρωταγόρου πίνειν, ἵνα·

πρὸ τοῦ κυνὸς τὸν πνεύμον' ἔκλυτον[1] φορῇ.

[1] Reiske ἔκκλυστον, "well-rinsed."

Timon of Phlius, the satirist,[a] calls the Museum[b] a bird-cage, by way of ridiculing the philosophers who got their living there because they are fed like the choicest birds in a coop: "Many there be that batten in populous Egypt, well-propped pedants[c] who quarrel without end in the Muses' bird-cage."

. . . until[d] these table-orators get over their diarrhoea of words. For their tongue-sickness, I think, has made them forget even the Pythian oracle recorded by Chamaeleon: "Twenty days before the Dog-star rises and twenty thereafter, make Dionysus your physician within the shadows of your house." Mnesitheus of Athens, also, says that the Pythian priestess directed the Athenians to honour Dionysus as physician. Alcaeus, too, famous poet of Mitylene, says:[e] "Moisten your lungs with wine; for the Dog-star is rising, the weather is oppressive, everything is athirst because of heat;" and elsewhere[f]: "Let us drink, for the Dog-star rises." And so Eupolis says[g] that Callias is compelled by Protagoras to drink in order that "he may carry his lungs relaxed[h] before the Dog-star rises." But it is not

[a] Σίλλοι seem to have been the nearest approach to Satire, which Quintilian claims for the Romans alone. In them Timon attacked the philosophers. Frag. 60 Wachsmuth.

[b] The great building in Alexandria of which the famous Library was a part.

[c] An excellent jest difficult to render. χαρακῖται refers to the poling of vines (χάρακες), βιβλιακοί means both "bookish" and "made of papyrus"; hence, "well-propped (well-fed) papyrus stalks." The metaphor changes in the next line.

[d] A gap; Kaibel thinks Cynulcus is the speaker. He evidently wishes to change the subject to wine.

[e] *P.L.G.*[4] frag. 39.

[f] Frag. 40. *Cf.* Athen. 430 b-d.

[g] Kock i. 297.

[h] See critical note.

ἡμῖν δ' οὐ μόνον ὁ πνεύμων ἀπεξήρανται, κινδυνεύει δὲ καὶ ἡ καρδία. καίτοι Ἀντιφάνης λέγει·

τὸ δὲ
ζῆν, εἰπέ μοι, τί ἐστι; πίνειν[1] φήμ' ἐγώ.
23 ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
δένδρων ἀεὶ τὴν νύκτα καὶ τὴν ἡμέραν
βρέχεται, μέγεθος καὶ κάλλος οἷα γίνεται,
τὰ δ' ἀντιτείνοντ' οἰονεὶ δίψαν τινὰ
ἢ ξηρασίαν σχόντ'[2] αὐτόπρεμν' ἀπόλλυται.

Οὕτω τούτοις, φησί, κυνολογήσασιν ἐδόθη πιεῖν. εἴρηται δὲ τὸ βρέχειν καὶ ἐπὶ τοῦ πίνειν. Ἀντιφάνης·

δεῖ γὰρ φαγόντας δαψιλῶς βρέχειν.

Εὔβουλος·

Σίκων ἐγὼ
βεβρεγμένος ἥκω καὶ κεκωθωνισμένος.
b Β. πέπωκας οὗτος; Σ. . . . . πέπωκ' ἐγώ,[3]
μὰ Δία τὸν Μενδαῖον.

Ὅτι τὸ ἀναπίπτειν κυρίως ἐπὶ ψυχῆς ἐστιν, οἷον ἀθυμεῖν, ὀλιγοδρανεῖν. Θουκυδίδης α'· "νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσι." Κρατῖνος δ' ἐπὶ ἐρετῶν χρᾶται τῇ λέξει· "ῥοθίαζε κἀνάπιπτε." καὶ Ξενοφῶν ἐν Οἰκονομικῷ· "διὰ τί ἄλυποι ἀλλήλοις εἰσὶν οἱ ἐρέται; ἢ ὅτι ἐν τάξει μὲν κάθηνται, ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δὲ ἀναπίπτουσιν;" ἀνακεῖσθαι δέ φαμεν ἐπὶ ἀνδριάν-
c τος· ὅθεν τοὺς ἐπὶ κατακειμένων χρωμένους τῇ λέξει διέσυρον. Δίφιλος·

[1] τὸ before πίνειν deleted by Meineke.
[2] Grotius: ἔχοντ' CE.
[3] In the lacuna a negative has been lost, as μά shows.

merely our lungs that grow dry; possibly the heart does also. And yet Antiphanes says [a]: "As for life, tell me, what is it? Drinking, say I. You can see this from the trees on the banks of copious torrents which are wet day and night: how they grow in size and beauty, while those which resist—as though seized with thirst and dryness—are destroyed root and branch."

After they had talked in this manner about the Dog-star, Athenaeus says they had something given them to drink. Now the verb "to wet" is used also of drinking. Antiphanes [b]: "They that eat rich food must wet it." Eubulus [c]: "I, Sicon by name, have come wet and in my cups.—B. Have you been drinking?—S. Drunk I have, not wisely but too well, by the Zeus of Mende."

The verb "fall back" is properly used of the heart in the meaning "be discouraged," "be faint-hearted." Thus in Thucydides, Book i. [d]: "When they are defeated they are the last to lose heart." But Cratinus uses the word of rowers: [e] "Make a splash, and lie back to it!" Xenophon, also in the *Oeconomicus* [f]: "Why is it that rowers give no trouble to one another? Is it not because they are seated in a regular place, bend forward regularly, and lie back regularly?" But the verb "be laid up" we use of dedicating a statue. Hence those who used it of recumbent objects were ridiculed. So

[a] Kock ii. 112. Parody on Soph. *Antigone*, 712.
[b] Kock ii. 126. [c] Kock ii. 209. See critical note.
[d] Ch. 70. He might better have cited Demosth. 411. 3.
[e] Kock i. 113. [f] 8. 8.

Kaibel proposed *οὐ μετρίως πέπωκ' ἐγώ, μὰ τὸν Δία τὸν Μενδαῖον.*

ἐγὼ δ' ἕως μέν τινος ἀνεκείμην.

πρὸς ὃν δυσχεραίνων ὁ ἑταῖρός φησιν· "ἀνάκεισο.' Φιλιππίδης·

καὶ δειπνῶν ἀεὶ
ἀνακείμενος παρ' αὐτόν.

καὶ ἐπάγει·

πότερον ἀνδριάντας εἱστία;

κατακεῖσθαι δὲ λέγεται καὶ κατακεκλίσθαι, ὡς ἐν Συμποσίοις Ξενοφῶν καὶ Πλάτων. Ἄλεξις·

ὥς ἐστι κατακεῖσθαι πρὸ δείπνου συμφορά·
οὔτε γὰρ ὕπνος δήπουθεν οὐδέν' ἂν λάβοι
d οὔθ' ἅν λέγῃ τις οὐδαμῶς μάθοιμεν ἄν·
ὁ νοῦς γάρ ἐστι τῆς τραπέζης πλησίον.

ἔστι δὲ εὑρεῖν καὶ ἐπὶ τῆς ἐννοίας ταύτης σπανίως τὸ ἀνακεῖσθαι. σάτυρος παρὰ Σοφοκλεῖ τοῦτό φησιν ἐπικαιόμενος τῷ Ἡρακλεῖ·

ἀνακειμένῳ
μέσον εἰς τὸν αὐχέν' εἰσαλοίμην.

Ἀριστοτέλης ἐν Τυρρηνῶν Νομίμοις· "οἱ δὲ Τυρρηνοὶ δειπνοῦσι μετὰ τῶν γυναικῶν ἀνακείμενοι ὑπὸ τῷ αὐτῷ ἱματίῳ." Θεόπομπος·

e ἐπίνομεν μετὰ ταῦτα . . . . . .
κατακείμενοι μαλακώτατ' ἐπὶ τρικλινίῳ,
Τελαμῶνος οἰμώζοντες ἀλλήλοις μέλη.

Φιλωνίδης·

κατάκειμαι, ὡς ὁρᾶτε, δεκάπαλαι.

Εὐριπίδης Κύκλωπι·

ἀνέπεσε φάρυγος αἰθέρ' ἐξανιεὶς βαρύν.

Diphilus,[a] "For a while I lay up there." To him his companion, offended at the word, says "Stay up there!"[b] Philippides makes a character say[c]: "and at dinner always lying back[d] beside him." He then adds: "was he entertaining statues?" Both "lie down" and "recline" are used, as in the *Symposium* of Xenophon and of Plato. Alexis[e]: "What a calamity it is to lie down before dinner. For sleep can never overtake one then, of course, nor can we understand a word a body says. Our senses are too close to the table." The word "lie back" is to be found, though rarely, in this sense also. A satyr in Sophocles[f] uses the word when burning with passion for Heracles: "Would I might leap right on his neck as he lies back there." And Aristotle, in the *Customs of the Tyrrhenians*[g]: "The Tyrrhenians dine in company with their women, lying back under the same robe." Theopompus[h]: "After that we began to drink, lying down very comfortably at a dinner with three couches, howling at one another the lays of Telamon." Philonides[i]: "I've been lying down, as you can see, a very long time." Euripides in the *Cyclops*[k]: "He fell and lay back, breathing a heavy air from his throat."

[a] Kock ii. 577.
[b] *i.e.* "be a statue, for all I care." *Cf.* Sam Weller's "old image."
[c] Kock iii. 310.
[d] As though a permanent dedication.
[e] Kock ii. 399.
[f] *T.G.F.*[2] 295.
[g] Frag. 607 Rose.
[h] Kock i. 750.
[i] Kock i. 256.
[k] Verse 410.

Ἄλεξις·

μετὰ ταῦτ' ἀναπεσεῖν
ἐκέλευον αὐτὴν παρ' ἐμέ.

Ὅτι τὸ πάσασθαι ἐπὶ τοῦ ἀπογεύσασθαι τίθεται.
f φησὶ γοῦν Φοῖνιξ πρὸς Ἀχιλλέα· "οὐκ ἤθελον ἅμ'
ἄλλῳ ἐν μεγάροισι πάσασθαι." καὶ ἀλλαχοῦ·
"εὖθ' οἱ σπλάγχν' ἐπάσαντο." τῶν γὰρ σπλάγ-
χνων ἀπογεύονται μόνον ὡς ἂν ὀλίγων πολὺς
ὅμιλος. καὶ ὁ Πρίαμος δὲ πρὸς Ἀχιλλέα φησί·
24 "νῦν δὴ καὶ σίτου πασάμην." οἰκεῖον γὰρ τοῦ
τηνικάδε ἀτυχήσαντος ἀπογεύσασθαι μόνον· εἰς
κόρον γὰρ ἐλθεῖν[1] οὐκ εἶα τὸ πένθος. διὸ καὶ ὁ
τὸ σύνολον οὐ γευσάμενος τροφῆς "κεῖτ' ἄσιτος,
ἄπαστος." ἐπὶ δὲ τῶν ἀποπληρουμένων οὐδέποτε
λέγει τὸ πάσασθαι, ἀλλ' ὁπόσα δηλοῖ κόρον·
"αὐτὰρ ἐπεὶ σίτου τάρφθεν" καὶ "ἐδητύος ἐξ
ἔρον ἔντο." οἱ δὲ νεώτεροι καὶ ἐπὶ τοῦ πληρω-
θῆναι τιθέασι τὸ πάσασθαι. Καλλίμαχος·

b μύθου δὲ πασαίμην
ἥδιον.

Ἐρατοσθένης·

ὀπταλέα κρέα
ἐκ τέφρης ἐπάσαντο τά τ' ἀγρώσσοντες ἔλοντο.

"Ποτίκολλον ἅτε ξύλον παρὰ ξύλῳ" φησὶν ὁ
Θηβαῖος μελοποιός.

ἔτι περὶ τοῦ τῶν ἡρώων βίου[2]

Ὅτι Σέλευκός φησι τὴν παρ' Ὁμήρῳ δαῖτα θά-

[1] Possibly we should read *ἐσθίειν*, *cf.* Schol. (Didymus) *ad Iliad.* ix. 222. But it is not necessary.
[2] Title not in E.

Alexis [a]: "After that I bade her throw herself down and lie back beside me."

The word meaning "to eat," "partake of," is used of taking a taste. For example, Phoenix says to Achilles [b]: "I refused to taste food with others in the halls." And in another place [c]: "when they had tasted the entrails." For since the entrails are not many, a large crowd can take only a taste. And Priam, also, says to Achilles [d]: "Now, at last, I have tasted food." For it was proper that the man who had but that moment met with misfortune should take only a taste; his grief would not allow him to sate himself. Hence anyone who had not tasted food at all "lay fasting, tasting no food." [e] Of those who satisfy hunger entirely Homer never uses this word "partake," but in what plainly denotes complete satisfaction he says [f] "when they had delighted them with food" or "had banished desire for eating." [g] But later writers use "partake of" even when they refer to fullness. Callimachus [h]: "I should rather sate myself with the story." Eratosthenes [i]: "The meat which they had taken in the chase they roasted on the ashes and ate up."

"Like a piece of wood glued to another," is a phrase used by the Theban lyric poet.[k]

Continuing the Life of the Heroes

Seleucus says that the phrase *daita thaleian* ("goodly feast") in Homer is really, by a change of letters,

[a] Kock ii. 402. [b] *Iliad* ix. 486.
[c] *Od.* iii. 9. [d] *Il.* xxiv. 641. [e] *Od.* iv. 788, of Penelope.
[f] *Od.* vi. 99. [g] *Od.* iv. 68. [h] Frag. 261 Schneider.
[i] Frag. 35 Hiller. [k] Pindar, *P.L.G.*[5] 241.

λειαν στοιχείων μεταθέσει δίαιταν εἶναι· τὸ δὲ ἀπὸ τοῦ δαίσασθαι λέγειν βιαιότερόν ἐστι.

Ὅτι Καρύστιος ὁ Περγαμηνὸς ἱστορεῖ τὰς Κερκυραίας γυναῖκας ἔτι καὶ νῦν σφαιριζούσας ἄδειν. σφαιρίζουσι δὲ παρ' Ὁμήρῳ οὐ μόνον ἄνδρες ἀλλὰ καὶ γυναῖκες. καὶ δίσκοις δὲ καὶ ἀκοντίοις μετά τινος συμμετρίας ἐχρῶντο·

c δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες.

τὸ γὰρ τερπνὸν τὴν κακοπάθειαν κουφίζει. καὶ ἐπὶ κυνηγέσια δὲ ἐξίασιν οἱ νέοι πρὸς μελέτην τῶν πολεμικῶν κινδύνων καὶ ἐπὶ θήρας παντοίας, ἀφ' ὧν ῥωμαλεώτεροι καὶ ὑγιεινότεροι διετέλουν, ὡς ὅτε "πυργηδὸν σφέας αὐτοὺς ἀρτύνουσι καὶ ἀντίον ἱστάμενοι ἀκοντίζουσιν." ἴσασι δὲ καὶ λουτρὰ ἄκη πόνων παντοῖα, κόπον μὲν θαλάττῃ λύοντες, ἣ μάλιστα τοῖς νεύροις ἐστὶ πρόσφορος, ἀναχαλῶντες
d δὲ ταῖς ἐμβάσεσι τὰς τῶν μυῶν συντάσεις, εἶτ' ἐπαλείφοντες λίπα πρὸς τὸ μὴ ξηρανθέντος τοῦ ὕδατος ἀπεσκληρυμμένα γίνεσθαι τὰ σώματα. οἱ γοῦν ἀπὸ τῆς σκοπιᾶς ἐπανελθόντες "ἱδρῷ πολλὸν ἀπενίζοντο θαλάσσῃ κνήμας ἠδὲ λόφον ἀμφί τε μηρούς," καὶ οὕτως ἀναψύξαντες "ἐς ἀσαμίνθους βάντες ἐυξέστας λούσαντο καὶ ἀλειψάμενοι λίπ' ἐλαίῳ δείπνῳ ἐφιζανέτην."

Ἔστι καὶ τρόπος ἕτερος καμάτων λύσεως ἐκ τῶν κατὰ κεφαλῆς καταιονήσεων·

θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων.

e αἱ γὰρ ἐμβάσεις περικεχυμένου πανταχόθεν τοῖς πόροις τοῦ ὕδατος φράττουσι τὴν τῶν ἱδρώτων

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[a] Of course this is absurd. See 12 c, e.
[b] *F.H.G.* iv. 359. [c] *Od.* iv. 626.

diaitan ("mode of living"); to derive it from *daisasthai* ("divide") is too forced.[a]

Carystius the Pergamene records[b] that the women of Corcyra to this very day sing as they play ball. In Homer, too, women as well as men play ball, and men threw the discus and the javelin[c] in a kind of rhythmic form: "They delighted themselves with the cast of discus and spear." For the element of delight alleviates the difficulty of the throw. The young men also go out to hunt and catch every kind of quarry in order to train themselves for the perils of war, and as a result they were always stronger and healthier, as when "they array themselves as a tower of strength and stand against him with their javelins."[d] They were also acquainted with bathing, as a refreshment after toil, in various forms; they relaxed their weariness in the sea, which is especially good for the nerves; they loosened the tension of the muscles by tub-baths, then anointed themselves with oil so that, when the water dried, their bodies might not become stiff. For example, the men who returned from the reconnaissance "washed away in the sea the thick sweat from their shins and neck and thighs,"[e] and having in this way refreshed themselves, they went "to the polished tubs and bathed, and smearing themselves with olive oil they sat down to their meal."

There is another method also of relieving fatigue by fomentations on the head: "She mixed it to a pleasant warmth over my head and shoulders."[f] For tub-baths, by reason of the water entirely enveloping the pores (as when one puts a colander

[a] *Iliad* xii. 43, of hunters against a lion or boar.
[e] *Iliad* x. 572. [f] *Od.* x. 362.

ἔκκρισιν καθάπερ ἂν εἴ τις ἠθμὸς εἰς ὕδωρ βληθείς. διέξεισι γὰρ οὐθέν, εἰ μή τις αὐτὸν μετεωρίσας τοῖς πόροις ἀναψυχὴν καὶ διέξοδον εἰς τὸ ἔξω παράσχῃ, ὡς Ἀριστοτέλης εἴρηκεν ἐν τοῖς φυσικοῖς προβλήμασι ζητῶν διὰ τί οἱ ἱδροῦντες ἐπὰν ἔλθωσιν εἰς θερμὸν ἢ ψυχρὸν ὕδωρ οὐκ ἔτι ἱδροῦσιν, ἕως ἂν πάλιν ἐπανέλθωσιν ἀπὸ τῶν ἐμβάσεων.

Παρετίθετο δὲ τοῖς ἥρωσι δειπνοῦσι καὶ λάχανα. f ὅτι δὲ οἴδασι τὰς λαχανείας δῆλον ἐκ τῶν παρὰ νείατον ὄρχον κοσμητῶν πρασιῶν. ἀλλὰ μὴν καὶ τοῖς κακοχυμοτάτοις κρομύοις ἐχρῶντο·

ἐπὶ δὲ κρόμυον ποτοῦ ὄψον.

ἐπιμελουμένους δὲ αὐτοὺς εἰσάγει καὶ τῶν ἀκρο-
25 δρύων· "ὄγχνη γὰρ ἐπ' ὄγχνῃ που γηράσκει, σῦκον δ' ἐπὶ σύκῳ." διὸ καὶ τῶν δένδρων τὰ μὲν καρποφόρα καλὰ προσαγορεύει· "ἔνθα δένδρεα καλὰ πεφύκει, ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι." τὰ δ' εἰς ξυλείαν εὔθετα μακρά, τοῖς ἐπιθέτοις τὰς χρήσεις διαστέλλων·

ἔνθα δένδρεα μακρὰ πεφύκει,
κλήθρη τ' αἴγειρός τ' ἐλάτη τ' ἦν οὐρανομήκης.

ἀρχαιοτέρα δ' ἦν καὶ τῶν Τρωικῶν ἡ τούτων χρῆσις. Τάνταλος γοῦν οὐδὲ θανὼν ἀπαλλάττεται b τῆς τούτων ἐπιθυμίας· εἴπερ ὁ κολάζων αὐτὸν θεὸς προσείων,[1] καθάπερ οἱ τὰ ἄλογα τῶν ζῴων τοῖς θαλλοῖς ἄγοντες, τοὺς τοιούτους καρποὺς ἀποκρούεται αὐτὸν τῆς ἀπολαύσεως, ὅτε τῆς ἐλπίδος ἐγγὺς ἔλθοι. καὶ Λαέρτην δ' Ὀδυσσεὺς ἀναμιμνήσκει ὧν ἔδωκεν αὐτῷ παιδὶ ὄντι· "ὄγχνας μοι δῶκας τρισκαίδεκα" καὶ τὰ ἑξῆς.

[1] Casaubon: προσιών . . . τοῖς τοιούτοις καρποῖς CE.

into water), prevent the excretion of sweat. It cannot get through at all, unless one lifts the colander and allows the pores a relief and vent outward. So Aristotle explains in his *Physical Problems*,[a] when he inquires why persons in a sweat do not perspire after they enter warm or cold water, nor again until they emerge from the bath.

The heroes had vegetables also served to them at meals. That they are acquainted with the growing of vegetables is clear from the words[b] "beside the farthest line of trimly planted garden-beds." Moreover, they ate onions, too, though they are full of unhealthy juices: "thereto an onion, as relish to the drink."[c] Homer also portrays them as devoted to the culture of fruit trees: "For pear on pear waxes old, fig on fig."[d] Hence he bestows the epithet "beautiful" on fruit-bearing trees: "Beautiful trees grow there—pears, pomegranates, and apples."[e] But trees which are adapted for timber he calls "tall," thus distinguishing their use by his epithets:[f] "Where tall trees grew, alder and poplar and pine towering toward heaven." The use of these fruit trees was older even than the Trojan War. Tantalus, for example, is not released from his hunger for them even after he is dead, seeing that the god who metes out punishment to him dangles[g] fruit of this kind before him (like those who lead dumb beasts by holding tempting branches before them), yet prevents him from enjoying them at the moment when he comes near to realizing his hopes. Odysseus, too, reminds Laertes of what he had given him in his boyhood.[h] "Pear-trees thou gavest to me, thirteen," etc.

[a] Frag. 236 Rose. [b] *Od.* vii. 127. [c] *Iliad* xi. 630.
[d] *Od.* vii. 120. [e] *Od.* vii. 114. [f] *Od.* v. 238.
[g] *Cf.* Plato, *Phaedrus* 230 D. [h] *Od.* xxiv. 340.

Ὅτι δὲ καὶ ἰχθῦς ἤσθιον Σαρπηδὼν δῆλον ποιεῖ, ὁμοιῶν τὴν ἄλωσιν πανάγρου δικτύου θήρᾳ. καίτοι Εὔβουλος κατὰ τὴν κωμικὴν χάριν φησὶ παίζων·

c ἰχθὺν δ' Ὅμηρος ἐσθίοντ' εἴρηκε ποῦ
τίνα τῶν Ἀχαιῶν; κρέα δὲ μόνον ὤπτων, ἐπεὶ
ἔψοντά γ' οὐ πεποίηκεν αὐτῶν οὐδένα.
ἀλλ' οὐδὲ μίαν ὅλως[1] ἑταίραν εἶδέ τις
αὐτῶν, ἑαυτοὺς δ' ἔδεφον ἐνιαυτοὺς δέκα.
πικρὰν στρατείαν δ' εἶδον, οἵτινες πόλιν
μίαν λαβόντες εὐρυπρωκτότεροι πολὺ
τῆς πόλεως ἀπεχώρησαν ἧς εἶλον τότε.

οὐδὲ τὸν ἀέρα δ' οἱ ἥρωες τοῖς ὄρνισιν εἴων ἐλεύ-
d θερον, παγίδας καὶ νεφέλας ἐπὶ ταῖς κίχλαις καὶ πελειάσιν ἱστάντες. ἐγυμνάζοντο δὲ πρὸς ὀρνεοθηρευτικήν, καὶ τὴν πελειάδα τῇ μηρίνθῳ κρεμῶντες[2] ἀπὸ νηὸς ἱστοῦ καὶ τοξεύοντες ἐκηβόλως εἰς αὐτήν, ὡς ἐν τῷ ἐπιταφίῳ δηλοῦται. παρέλιπε δὲ τὴν χρῆσιν τῶν λαχάνων καὶ ἰχθύων καὶ τῶν ὀρνίθων διά τε τὴν λιχνείαν καὶ προσέτι τὴν ἐν ταῖς σκευασίαις ἀπρέπειαν, ἐλάττω κεκρικὼς ἡρωικῶν καὶ θείων ἔργων. ὅτι δὲ καὶ ἐφθοῖς ἐχρῶντο κρέασιν ἐμφανίζει ἐν οἷς λέγει·

ὡς δὲ λέβης ζεῖ . . . . . .
κνίσσῃ μελδόμενος ἁπαλοτρεφέος σιάλοιο.

e καὶ ὁ κατ' Ὀδυσσέως ἀφεθεὶς ποῦς βοὸς τούτου σημεῖον· πόδα γὰρ βόειον οὐδεὶς ὀπτᾷ. καὶ τὸ "κρειῶν δὲ πίνακας παρέθηκεν ἀείρας παντοίων" οὐ μόνον τὴν τῶν κρεῶν ἐξαλλαγὴν δηλοῖ, ὡς ὀρνίθεια, χοίρεια, ἐρίφεια, βόεια λέγων, ἀλλὰ τὴν σκευασίαν ὡς ποικίλην ἔχοντα καὶ οὐ μονοειδῆ ἀλλὰ περιττήν.

That they also ate fish is disclosed by Sarpedon [a] when he compares captivity to the catch of a great seine. Yet Eubulus, with comic wit, says jokingly [b]: "Where has Homer ever spoken of any Achaean eating fish? And flesh too, they only roasted, for he represents nobody as boiling it. Nor did one of them ever see a single courtesan either, but for ten long years they abused each other. Bitter the campaign they saw, for after taking one city they came away with wider breaches than had the city which they captured." Nor did the heroes allow the air to be free to the birds, for they set springes and nets to catch thrushes and doves. They also trained for bird-shooting, even hanging a dove by a fish-line from the mast of a ship and shooting at it from a distance, as is shown in the Funeral Games. [c] But the poet is silent about the eating of vegetables, fish, and birds because that is a mark of greed, and also because it would be unseemly for the heroes to spend time in preparing them for the table, since he judges it beneath the level of heroic and godlike deeds. But that they did use boiled flesh he makes clear when he says [d]: "Even as a cauldron boileth . . . melting the lard of some fatted hog." Then, too, the ox-foot which was hurled at Odysseus [e] is a proof of the boiling, for nobody ever roasts the foot of an ox. Again, the line,[f] "he took and placed beside them platters of all sorts of meat" shows not merely the variety of meats, such as fowl, pork, kid, and beef, but also that their preparation was varied, not uniform, but attended with ingenious skill.

[a] *Iliad* v. 487. [b] Kock ii. 207. [c] *Iliad* xxiii. 852.
[d] *Iliad* xxi. 362. [e] *Od.* xx. 299. [f] *Od.* i. 141.

[1] ὅλως Capps: ἀλλ' CE.
[2] κρεμῶντες Nauck: κρεμάντες CE.

Ὡς ἀνακύπτειν τὰς Σικελικὰς καὶ Συβαριτικὰς[1] τραπέζας, ἤδη δὲ καὶ Χίας. μαρτυροῦνται
f γὰρ καὶ Χῖοι οὐκ ἔλαττον τῶν προειρημένων ἐπὶ ὀψαρτυτικῇ. Τιμοκλῆς·

Χῖοι πολὺ
ἄριστ' ἀνευρήκασιν ὀψαρτυτικήν.

Κοιμῶνται δὲ μετὰ γυναικῶν παρ' Ὁμήρῳ οὐ μόνον οἱ νέοι, ἀλλὰ καὶ οἱ γέροντες Φοίνιξ τε καὶ Νέστωρ. μόνῳ Μενελάῳ οὐ συνέζευκται γυνὴ διὰ γυναῖκα γαμετὴν ἡρπασμένην τὴν στρατείαν πεποιημένῳ.

"Παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων νεωτέρων"
Πίνδαρος ἐπαινεῖ. Εὔβουλος δέ φησιν·

ἄτοπον δὲ τὸν μὲν οἶνον εὐδοκιμεῖν ἀεὶ
παρὰ ταῖς ἑταίραις τὸν παλαιόν, ἄνδρα δὲ
μὴ τὸν παλαιόν, ἀλλὰ τὸν νεώτερον.

26 τὸ αὐτὸ δὲ καὶ Ἄλεξις σχεδὸν ἀπαραλλάκτως,
τοῦ σφόδρα μόνου κειμένου ἀντὶ τοῦ ἀεί. ὄντως
δὲ ὁ παλαιὸς οἶνος οὐ πρὸς ἡδονὴν μόνον, ἀλλὰ
καὶ πρὸς ὑγίειαν προσφορώτερος. πέσσει τε γὰρ
μᾶλλον τὰ σῖτα καὶ λεπτομερὴς ὢν εὐανάδοτός
ἐστι δύναμίν τε τοῖς σώμασιν ἐμποιεῖ τὸ αἷμά τε
ἐνερευθὲς καὶ εὐανάδοτον κατασκευάζει καὶ τοὺς
ὕπνους ἀταράχους παρέχει. ἐπαινεῖ δὲ Ὅμηρος
b τὸν ἐπιδεχόμενον ἱκανὴν κρᾶσιν, ὡς τὸν τοῦ
Μάρωνος. ἐπιδέχεται δὲ πλείω κρᾶσιν ὁ παλαιὸς
οἶνος διὰ τὸ μᾶλλον θερμὸς γίνεσθαι παλαιούμενος. ἔνιοι δὲ καὶ τὴν Διονύσου φυγὴν εἰς τὴν
θάλασσαν οἰνοποιίαν σημαίνειν φασὶ πάλαι γνωριζομένην. ἡδὺν γὰρ εἶναι τὸν οἶνον παρεγχεομένης

Thus emerged the menus of Sicily and the Sybarites, and presently also the Chian. For we have as much testimony about the Chians, in the matter of fancy cooking, as about the others just mentioned. Timocles says [a]: "The Chians have been by far the best in inventing dainty dishes."

In Homer not merely the young men, but old men like Phoenix and Nestor, consort with women. To Menelaus alone no woman is joined, because he had organized the expedition to recover his lawful wife, who had been carried away.

"Old wine, but the flowers of new songs" Pindar extols.[b] And Eubulus says [c]: "Strange that old wine should always be in favour among gay ladies, but not an old man, rather the young one." Alexis,[d] too, says exactly the same thing, except that he says "high favour" instead of "always." As a matter of fact old wine is better not only in taste but also for the health. For, first, it aids the digestion of food better; secondly, it is composed of finer particles and is easily assimilated; thirdly, it increases bodily strength; fourthly, it makes the blood red and gives it a comfortable flow; lastly, it induces undisturbed sleep. Homer praises that wine which allows considerable admixture of water, like Maron's,[e] and old wine allows more mixing because it becomes more heating with age. Some even assert that the flight of Dionysus into the sea [f] is a hint that the making of wine had long been known. For wine is sweet when sea water is poured into it. When

[a] Kock ii. 466.
[b] *Olymp.* ix. 48.
[c] Kock ii. 209.
[d] Kock ii. 400.
[e] *Od.* ix. 197. Maron, priest of Apollo, gave wine to Odysseus.
[f] *Iliad* vi. 135.

[1] καὶ Ἰταλικὰς add. C, del. Kaibel; *cf.* Plato, *Epist.* 326 B.

θαλάσσης. ἐπαινῶν δὲ Ὅμηρος τὸν μέλανα οἶνον πολλάκις αὐτὸν καὶ αἴθοπα καλεῖ. δυναμικώτατος γάρ ἐστι καὶ μένων ἐν ταῖς ἕξεσι τῶν πινόντων πλεῖστον χρόνον. Θεόπομπος δέ φησι παρὰ Χίοις πρώτοις γενέσθαι τὸν μέλανα οἶνον, καὶ τὸ φυτεύειν δὲ καὶ θεραπεύειν ἀμπέλους Χίους πρώτους μαθόν-
c τας παρ' Οἰνοπίωνος τοῦ Διονύσου, ὃς καὶ συνῴκισε τὴν νῆσον, τοῖς ἄλλοις ἀνθρώποις μεταδοῦναι. ὁ δὲ λευκὸς οἶνος ἀσθενὴς καὶ λεπτός. ὁ δὲ κιρρὸς πέττει ῥᾷον ξηραντικὸς ὤν.

Περὶ Ἰταλικῶν οἴνων φησὶν ὁ παρὰ τούτῳ τῷ σοφιστῇ Γαληνός· "ὁ Φαλερῖνος οἶνος ἀπὸ ἐτῶν δέκα ἐστὶ πότιμος καὶ ἀπὸ πεντεκαίδεκα μέχρι εἴκοσιν· ὁ δ' ὑπὲρ τοῦτον ἐκπίπτων τὸν χρόνον κεφαλαλγὴς καὶ τοῦ νευρώδους καθάπτεται. εἴδη δ' αὐτοῦ δύο, ὁ αὐστηρὸς καὶ ὁ γλυκάζων· οὗτος δὲ τοιοῦτος γίνεται ὅταν ὑπὸ τὸν τρυγητὸν νότοι
d πνεύσωσι, παρ' ὃ καὶ μελάντερος γίνεται. ὁ δὲ μὴ οὕτω τρυγηθεὶς αὐστηρός τε καὶ τῷ χρώματι κιρρός. καὶ τοῦ Ἀλβανοῦ δὲ οἴνου εἴδη δύο, ὁ μὲν γλυκάζων, ὁ δ' ὀμφακίας· ἀμφότεροι δὲ ἀπὸ πεντεκαίδεκα ἐτῶν ἀκμάζουσι. Συρεντῖνος δὲ ἀπὸ πέντε καὶ εἴκοσιν ἐτῶν ἄρχεται γίνεσθαι πότιμος· ὢν γὰρ ἁλιπὴς καὶ λίαν ψαφαρὸς μόλις πεπαίνεται· καὶ παλαιούμενος σχεδὸν μόνοις[1] ἐστὶν ἐπιτήδειος
e τοῖς χρωμένοις διηνεκῶς. ὁ δὲ Ῥηγῖνος τοῦ Συρεντίνου λιπαρώτερος ὢν χρήσιμος ἀπὸ ἐτῶν πεντεκαίδεκα. χρήσιμος καὶ ὁ Πριούερνος λεπτομερέστερος ὢν τοῦ Ῥηγίνου ἥκιστά τε καθαπτόμενος κεφαλῆς. τούτῳ ἐμφερὴς ὁ Φορμιανός, ταχὺ δὲ ἀκμάζει καὶ λιπαρώτερός ἐστιν αὐτοῦ.

[1] Brunck: *μόνος* CE.

Homer commends dark wine he often calls it fiery. For it is very potent and has the most lasting effect on the system of the drinker. Theopompus says[a] that dark wine originated among the Chians, and that they were the first to learn how to plant and tend vines from Oenopion, son of Dionysus, who also was the founder of that island-state; and they transmitted it to other peoples. But white wine is weak and thin, while yellow wine digests more easily, having a drying quality.

Concerning Italian wines Galen, who is among the company of our learned author, says: "Falernian is sufficiently aged for drinking after ten years, and good from fifteen to twenty years; any that surpasses this limit induces headache and attacks the nervous system. There are two sorts, the dry and the sweetish. The latter attains this quality whenever south winds blow as the vintage season draws near, causing it also to become darker. Wine that is not made under these conditions is dry and of a yellow colour. Of the Alban wine there are also two sorts, one rather sweet, the other acid; both are at their best after fifteen years. The Sorrentine begins to be good after twenty-five years; since it lacks oil and is very rough, it takes a long time to ripen; even when it is ripe, it is barely wholesome except for those who use it continually. The wine of Rhegium, which contains more oil than that of Sorrentum, is fit to use after fifteen years. The Privernian also can be used then, being thinner than that of Rhegium and not at all likely to go to the head. Similar to this is the Formian, but it quickly matures and is more oily than the other. The

[a] *F.H.G.* i. 328.

βράδιον δ' ἀκμάζει ὁ Τριφολῖνος, ἐστὶ δὲ τοῦ Συρεντίνου γεωδέστερος. ὁ δὲ Στατανὸς τῶν πρώτων ἐστὶν οἴνων, ἐμφερὴς τῷ Φαλερίνῳ, κουφότερος, οὐ πληκτικός. ὁ Τιβουρτῖνος λεπτός, εὐδιάπνευστος, ἀκμάζων ἀπὸ ἐτῶν δέκα· κρείττων
f δὲ γίνεται παλαιούμενος. ὁ Λαβικανὸς ἡδὺς καὶ λιπαρὸς τῇ γεύσει, μεταξὺ Φαλερίνου καὶ Ἀλβανοῦ· ὁ δὲ ἄρχεται τῆς πόσεως ἀπὸ ἐτῶν δέκα. ὁ Γαυρανὸς δὲ καὶ ὀλίγος καὶ κάλλιστος, προσέτι τε εὔτονος καὶ παχύς, Πραινεστίνου δὲ καὶ[1] Τιβουρτίνου λιπαρώτερος. ὁ Μαρσικὸς δὲ πάνυ αὐστηρός, εὐστόμαχος δέ. γίνεται δὲ περὶ τὴν Καμπανίας Κύμην ὁ καλούμενος Οὐλβανός,[2] κοῦφος, πότιμος ἀπὸ ἐτῶν πέντε. ὁ Ἀγκωνιτανὸς χρηστός, λι-
27 παρός, πο . . . . . ὁ Βυξεντῖνος ἐμφερῶς ἔχει τῷ Ἀλβανῷ τῷ ὀμφακίᾳ· ἐστὶ δὲ δυνάμει καὶ εὐστόμαχος. ὁ Οὐελίτερνος δὲ ἡδὺς πινόμενος, εὐστόμαχος· ἴδιον δ' αὐτοῦ τὸ μὴ δοκεῖν ἀπαρέγχυτος εἶναι· ἐμφαίνει γὰρ ὡς ἐμμεμιγμένου αὐτῷ ἑτέρου. ὁ Καληνὸς κοῦφος, τοῦ Φαλερίνου εὐστομαχώτερος. εὐγενὴς δὲ καὶ ὁ Καίκουβος, πληκτικός, εὔτονος· παλαιοῦται δὲ μετὰ ἱκανὰ ἔτη. ὁ Φουνδανὸς εὔτονος, πολύτροφος, κεφαλῆς καὶ στομάχου ἅπτεται· διὸ οὐ πολὺς ἐν συμποσίοις πίνεται.
b πάντων δὲ τούτων ὁ Σαβῖνος κουφότερος, ἀπὸ ἐτῶν ἑπτὰ ἐπιτήδειος πίνεσθαι μέχρι πεντεκαίδεκα. ὁ δὲ Σιγνῖνος μέχρις ἐτῶν ἓξ χρήσιμος, παλαιωθεὶς δὲ πολὺ χρησιμώτερος. ὁ Νουμεντανὸς ἀκμάζει ταχὺ καὶ ἀπὸ ἐτῶν πέντε πότιμός ἐστιν· ἐστὶ δ' οὔτε λίαν ἡδὺς οὔτε λεπτός. ὁ Σπωλητῖνος οἶνος . . . . καὶ πινόμενος ἡδὺς καὶ τῷ χρώματι χρυσίζει. Αἰκουανὸς[3] κατὰ πολλὰ τῷ Συρεντίνῳ

Trifolian matures more slowly, and is more earthy than the Sorrentine. The Statan is one of the best kinds, resembling the Falernian, but lighter, and innocuous. The Tiburtine is thin, easily evaporates, and matures in ten years ; but it is better when aged. Labican is sweet and oily to the taste, ranking midway between Falernian and Alban ; it may be drunk at the earliest after ten years. The Gauran is both rare and excellent, besides being vigorous and rich, containing more oil than the Praenestine or Tiburtine. Marsic is very dry and wholesome. In the neighbourhood of Cyme, in Campania, grows the so-called Ulban, which is light and ready to use after five years. The Anconitan is good, oily. . . The Buxentine is like the acid variety of Alban, but its effect is wholesome. The Velitern is sweet to the taste and wholesome, but has the peculiar quality of seeming to be mixed ; it gives the impression of having another kind mixed with it. The Calenian is light and more healthful than Falernian. The Caecuban is also a generous wine, but overpowering and strong ; it matures only after many years. The Fundan is strong, heavy-bodied, and apt to attack head and stomach ; hence it is not often drunk at symposia. The Sabine is lighter than all of these, ready to drink after from seven to fifteen years. The Signine is good in the sixth year, but much better when aged. The Nomentan matures quickly and is drinkable after the fifth year ; it is neither too sweet nor too thin. The Spoletine wine . . . is sweet to the taste and of a golden colour. The Aequan is in many

[1] Musurus adds *καὶ*.
[2] Kaibel suggests *Οὐλκανός*, *i.e.* Vulcan.
[3] Hermol. Barbarus: *ἀκουανὸς* CE, *Καπυανὸς* Musurus.

παρεμφερής. ὁ Βαρῖνος[1] λίαν αὐστηρὸς καὶ ἀεὶ ἑαυτοῦ κρείττων γίνεται. εὐγενὴς καὶ ὁ Καυ-
c κῖνος καὶ τῷ Φαλερίνῳ ἐμφερής. ὁ Βενεφρανὸς εὐστόμαχος καὶ κοῦφος. ὁ ἐν Νεαπόλει Τρεβιλλικὸς εὔκρατος τῇ δυνάμει, εὐστόμαχος, εὔστομος. ὁ Ἔρβουλος ἐν ἀρχῇ μέν ἐστι μέλας, μετ' οὐ πολλὰ δὲ ἔτη λευκὸς γίνεται· ἐστὶ δὲ λίαν κοῦφος καὶ τρυφερός. ὁ Μασσαλιήτης καλός· ὀλίγος δὲ γίνεται, παχύς, σαρκώδης. Ταραντῖνος δὲ καὶ οἱ ἀπὸ τοῦ κλίματος τούτου πάντες ἁπαλοί, οὐ πλῆξιν, οὐ τόνον ἔχοντες, ἡδεῖς, εὐστόμαχοι. ὁ δὲ Μαμερ-
d τῖνος ἔξω μὲν τῆς Ἰταλίας γίνεται· καὶ γινόμενος ἐν Σικελίᾳ καλεῖται Ἰωτάλινος.[2] ἡδὺς δ' ἐστί, κοῦφος, εὔτονος."

Ὅτι παρ' Ἰνδοῖς τιμᾶται δαίμων, ὥς φησι Χάρης ὁ Μιτυληναῖος, ὃς καλεῖται Σοροάδειος.[3] ἑρμηνεύεται δὲ Ἑλλάδι φωνῇ οἰνοποιός.

Ὅτι Ἀντιφάνης που ὁ χαρίεις τὰ ἐξ ἑκάστης πόλεως ἰδιώματα οὕτω καταλέγει·

ἐξ Ἡλιδος μάγειρος, ἐξ Ἄργους λέβης,
Φλιάσιος οἶνος, ἐκ Κορίνθου στρώματα,
ἰχθῦς Σικυῶνος, Αἰγίου δ' αὐλητρίδες,
τυρὸς Σικελικός, ...
e μύρον ἐξ Ἀθηνῶν, ἐγχέλεις Βοιώτιαι.

Ἑρμιππος δ' οὕτως·

ἕσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ἐξ οὗ ναυκληρεῖ Διόνυσος ἐπ' οἴνοπα πόντον,
ὅσσ' ἀγάθ' ἀνθρώποις δεῦρ' ἤγαγε νηὶ μελαίνῃ.
ἐκ μὲν Κυρήνης καυλὸν καὶ δέρμα βόειον·

[1] Kaibel: βαρβῖνος CE. [2] Corrupt.
[3] Σοραδεύας Lagarde.

respects like the Sorrentine. The Barine is very dry and constantly improves. The Caucine is likewise a generous wine and similar to Falernian. The Venefran is wholesome and light. The Trebellic of Naples is temperate in its effect, wholesome and tasty. The Erbulan is at first dark, but becomes white after a few years ; it is very light and delicate. The wine of Marseilles is good ; but it is uncommon, rich, and full-bodied. The wine of Tarentum, and in fact all the wines of that latitude, are soft, having no violent effect and no strength ; they are sweet and wholesome. The Mamertine, to be sure, grows outside of Italy ; in Sicily, where it grows, it is called Iotaline. But it is sweet, light, and vigorous."

Among the Indians a divinity is worshipped—so Chares of Mitylene says [a]—whose name is Soroadeios; it is interpreted in Greek to mean wine-maker.

The witty Antiphanes catalogues somewhere the special products of each city in this wise : [b] " From Elis comes the cook ; from Argos the cauldron, from Phlius wine, from Corinth bedspreads ; fish from Sicyon, flute-girls from Aegion, cheese from Sicily . . . perfumes from Athens, eels from Boeotia." And Hermippus recounts them thus : [c] " Tell me now, ye Muses that dwell in Olympian mansions, all the blessings (since the time when Dionysus voyaged over the wine-coloured sea) which he hath brought hither to men in his black ship. From Cyrene

[a] Frag. xiii. Müller. The Greek name of the god answers to an hypothetical Sāura- or Sāurya-dāya-s, 'giving sāura' (spirits); but the name does not occur in the Indian pantheon as known to-day (Lanman).

[b] Kock ii. 115. [c] Kock i. 243.

ἐκ δ' Ἑλλησπόντου σκόμβρους καὶ πάντα ταρίχη·
ἐκ δ' αὖ Θετταλίας χόνδρον καὶ πλευρὰ βόεια·
καὶ παρὰ Σιτάλκου ψώραν Λακεδαιμονίοισι·
καὶ παρὰ Περδίκκου ψεύδη ναυσὶν πάνυ πολλαῖς.
f αἱ δὲ Συράκουσαι σῦς καὶ τυρὸν παρέχουσι.
καὶ Κερκυραίους ὁ Ποσειδῶν ἐξολέσειε
ναυσὶν ἐπὶ γλαφυραῖς, ὅτιὴ δίχα θυμὸν ἔχουσι.
ταῦτα μὲν ἐντεῦθεν· ἐκ δ' Αἰγύπτου τὰ κρεμαστὰ
ἱστία καὶ βίβλους· ἀπὸ δ' αὖ Συρίας λιβανωτόν·
ἡ δὲ καλὴ Κρήτη κυπάριττον τοῖσι θεοῖσιν,
ἡ Λιβύη δ' ἐλέφαντα πολὺν παρέχει κατὰ πρᾶσιν·
ἡ Ῥόδος ἀσταφίδας τε καὶ ἰσχάδας ἡδυνείρους.
αὐτὰρ ἀπ' Εὐβοίας ἀπίους καὶ ἴφια μῆλα·
ἀνδράποδ' ἐκ Φρυγίας, ἀπὸ δ' Ἀρκαδίας ἐπικούρους.
αἱ Παγασαὶ δούλους καὶ στιγματίας παρέχουσι.
28 τὰς δὲ Διὸς βαλάνους καὶ ἀμύγδαλα σιγαλόεντα
Παφλαγόνες παρέχουσι· τὰ γάρ τ' ἀναθήματα
δαιτός·
Φοινίκη δ' αὖ καρπὸν φοίνικος καὶ σεμίδαλιν·
Καρχηδὼν δάπιδας καὶ ποικίλα προσκεφάλαια.

Πίνδαρος δ' ἐν τῇ εἰς Ἱέρωνα Πυθικῇ ᾠδῇ·

ἀπὸ Ταϋγέτοιο μὲν Λάκαιναν
ἐπὶ θηρσὶ κύνα τρέχειν πυκινώτατον ἑρπετόν.
Σκύριαι δ' ἐς ἄμελξιν γάλακτος
αἶγες ἐξοχώτανται·
ὅπλα δ' ἀπ' Ἄργεος, ἄρμα Θηβαῖον, ἀλλ'[1]
ἀπὸ τῆς ἀγλαοκάρπου
b Σικελίας ὄχημα δαιδάλεον ματεύειν.

Κριτίας δὲ οὕτως·
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silphium-stalks and ox-hides, from the Hellespont mackerel and all kinds of salt-dried fish, from Thessaly, again, the pudding and ribs of beef; from Sitalces, an itch to plague the Spartans, from Perdiccas, cargoes of lies in many ships. The Syracusans supply hogs and cheese, and the Corcyraeans—may Poseidon destroy them in their hollow ships, because they are of divided loyalty. All these things, then, come from these places. But from Egypt we get rigged sails and papyrus; from Syria, again, frankincense; while fair Crete sends cypress for the gods. Libya supplies ivory in plenty for trade, Rhodes, raisins and dried figs, which bring pleasant dreams. From Euboea the god brings pears and "fat apples," [a] from Phrygia slaves, from Arcadia hired soldiers. Pagasae furnishes slaves, and branded rascals at that. The acorns of Zeus [b] and glossy almonds [c] come from Paphlagonia; they are "the ornaments of a feast." [d] Phoenicia, in its turn, sends the fruit of the palm and the finest wheat flour. Carthage supplies carpets and cushions of many colours."

Pindar, in the Pythian ode addressed to Hieron, says: [e] "From Taÿgetus he brings the Laconian hound for the chase, a creature most keen for coursing. The goats of Scyros excel all others for milking. Arms from Argos, the chariot from Thebes; but in Sicily, land of fair fruits, look for the cunningly wrought cart." But Critias puts it thus: [f] "The

[a] Punning on the Homeric μῆλα, "sheep."
[b] An edible acorn still grows in Elis.
[c] Often eaten in Greece when unripe and having still a soft skin. *Cf.* 52 c.
[d] *Od.* i. 152.
[e] *P.L.G.*[5] frag. 106.
[f] *P.L.G.*[4] frag. 1.

[1] ἀλλ' added by Schol. Aristoph. *Peace* 73.

κότταβος ἐκ Σικελῆς ἐστι[1] χθονὸς ἐκπρεπὲς ἔργον,
ὃν σκοπὸν ἐς λατάγων τόξα καθιστάμεθα.
εἶτα δ' ὄχος Σικελὸς κάλλει δαπάνῃ τε κράτιστος.

. . . . . .

Θεσσαλικὸς δὲ θρόνος, γυίων τρυφερωτάτη ἕδρα.
εὐναίου δὲ λέχους κάλλος ἔχει . . .
Μίλητός τε Χίος τ' ἔναλος πόλις Οἰνοπίωνος.
Τυρσηνὴ δὲ κρατεῖ χρυσότυπος φιάλη
c καὶ πᾶς χαλκὸς ὅτις κοσμεῖ δόμον ἔν τινι χρείᾳ.
Φοίνικες δ' εὗρον γράμματα ἀλεξίλογα.[2]
Θήβη δ' ἁρματόεντα δίφρον συνεπήξατο πρώτη·
φορτηγοὺς δ' ἀκάτους Κᾶρες ἅλὸς ταμίαι.
τὸν δὲ τροχὸν γαίας τε καμίνου τ' ἔκγονον εὗρε,
κλεινότατον κέραμον, χρήσιμον οἰκονόμον,
ἡ τὸ καλὸν Μαραθῶνι καταστήσασα τρόπαιον.

καὶ ἐπαινεῖται ὄντως ὁ Ἀττικὸς κέραμος. Εὔ-
βουλος δέ φησι "Κνίδια κεράμια, Σικελικὰ βα-
d τάνια, Μεγαρικὰ πιθάκνια." Ἀντιφάνης δέ·

καὶ[3] ναῦπυ Κύπριον καὶ σκαμωνίας ὀπὸν
καὶ κάρδαμον Μιλήσιον καὶ κρόμμυον
Σαμοθρᾴκιον καὶ καυλὸν ἐκ Καρχηδόνος
καὶ σίλφιον θύμον τε τῶν Ὑμηττίων
ὀρίγανόν τε Τενέδιον.

Ὅτι ὁ Περσῶν βασιλεὺς τὸν Χαλυβώνιον μόνον οἶνον ἔπινεν· ὃν φησι Ποσειδώνιος κὰν Δαμασκῷ τῆς Συρίας γίνεσθαι, Περσῶν αὐτόθι καταφυτευσάντων τὰς ἀμπέλους. ἐν δὲ Ἴσσῃ τῇ κατὰ τὸν Ἀδρίαν νήσῳ Ἀγαθαρχίδης φησὶν οἶνον γίνεσθαι

[1] ἐστι not in the mss. here, but *cf.* 666 b.
[2] CE, with no elision. Schweighäuser λεξίλογα, "expressing speech," Dobree δεξίλογα, Meineke ἀεξίλογα.

cottabos [a] is the chief product of Sicily ; we set it up as a mark to shoot at with drops of wine. Next comes the Sicilian cart, the best in lavish beauty. . . . The throne [b] is Thessalian, a most comfortable seat for the limbs. But the glory of the couch whereon we sleep belongs to Miletus and to Chios, Oenopion's city of the sea. The Etruscan cup of beaten gold is the best, as well as all bronze that adorns the house, whatever its use. The Phoenicians invented letters, preservers of words. Thebes was the first to join together the chariot-box, and the Carians, stewards of the sea, the cargo-bearing clippers; and she that raised her glorious trophy at Marathon invented the potter's wheel and the child of clay and the oven, noblest pottery, useful in house-keeping." And in fact Attic pottery is held in high esteem. But Eubulus speaks of [c] "Cnidian jars, Sicilian pans, Megarian casks." And Antiphanes says : [d] "Cyprian mustard and juice of convolvulus, Milesian cress and Samothrace onion, kale from Carthage, silphium and thyme from Hymettus, and marjoram from Tenedos."

The Persian king used to drink only Chalybonian wine, which Poseidonius says [e] is also grown at Damascus, in Syria, since the Persians had introduced the culture of the vine there. In Issa, moreover, an island in the Adriatic, Agatharchides [f] says

[a] A game much in vogue at symposia during the 5th and 4th centuries B.C. (Athen. 479, 666). Wine was tossed at a small bronze figure poised on a lamp-stand. The manner of its fall foretold the love-fortunes of the thrower.

[b] A high chair of state.

[c] Kock ii. 211.

[d] Kock ii. 171. See critical note.

[e] *F.H.G.* iii. 276.

[f] *F.H.G.* iii. 194.

[3] This and other words supplied from Pollux vi. 67. The verses are by Eubulus, not Antiphanes.

ὂν πᾶσι συγκρινόμενον καλλίω εὑρίσκεσθαι. Χίου δὲ οἴνου καὶ Θασίου μέμνηται Ἐπίλυκος· "Χῖος
e καὶ Θάσιος ἠθημένος." καὶ Ἀντίδοτος δέ·

Θάσιον ἔγχει . . . .
ὁ γὰρ λαβών μου καταφάγῃ[1] τὴν καρδίαν,
ὅταν πίω τοῦδ', εὐθὺς ὑγιὴς γίνεται·
Ἀσκληπιὸς κατέβρεξε . . . .
οἶνος Λέσβιος,
ὃν αὐτὸς ἐποίησεν ὁ Μάρων, μοι δοκῶ,

φησὶ Κλέαρχος.

Λεσβίου . . . πώματος
οὐκ ἔστιν ἄλλος οἶνος ἡδίων πιεῖν,

φησὶν Ἄλεξις.

Θασίοις καὶ Λεσβίοις οἰναρίοις
τῆς ἡμέρας τὸ λοιπὸν ὑποβρέχει μέρος
καὶ νωγαλίζει.

ὁ αὐτός·

ἡδύς γ'[2] ὁ Βρόμιος τὴν ἀτέλειαν Λεσβίου[3]
ποιῶν τὸν οἶνον εἰσάγουσιν ἐνθάδε·
f ὃς ἂν εἰς ἑτέραν ληφθῇ δ' ἀποστέλλων πόλιν
κἂν κύαθον, ἱερὰν ἐγγράφων τὴν οὐσίαν.

Ἔφιππος·

φιλῶ γε Πράμνιον οἶνον Λέσβιον . . . .
πολλὴ δὲ Λεσβία σταγὼν ἐκπίνεται
ἄγαν.

Ἀντιφάνης·

πάρεστιν[4] ὄψον χρηστόν, ἐπαγωγὸν πάνυ,
οἶνός τε Θάσιος καὶ μύρον καὶ στέμματα.
ἐν πλησμονῇ γὰρ Κύπρις, ἐν δὲ τοῖς κακῶς
πράσσουσιν οὐκ ἔνεστιν Ἀφροδίτη βροτοῖς.

a wine grows which is found by test to be better than all others. Chian and Thasian are mentioned by Epilycus :[a] "Chian and Thasian strained." And Antidotus[b] : "Fill a cup of Thasian : for no matter what care gnaws at my heart, once I get a drink of that, my heart is sound again. Asclepius has drenched me[c] . . ." "Wine of Lesbos," exclaims Clearchus,[d] "which Maron must have made himself, I think." "There's not another wine pleasanter to drink than a draught of Lesbian," says Alexis,[e] and continues : "In Thasian and Lesbian wine he swills for the rest of the day, and munches sweets." The same author says[e] : "Bacchus was kind, for he made Lesbian free of duty to all who import that wine here. But if anybody is caught sending so much as a thimbleful to another city, his goods are confiscated." Ephippus says :[f] "I like the Pramnian wine of Lesbos. . . . Many the drops of Lesbian that are gulped down eagerly." Antiphanes[g] : "There is at hand a good relish, very inviting, and Thasian wine and ointment and fillets. For Love dwells where plenty is, but among those who are hard up Aphrodite will not

[a] Kock i. 804. [b] Kock ii. 411. [c] With new health.
[d] Kock ii. 410. See 26 b, note *e*.
[e] Kock ii. 398 ; *cf.* Athen. 47 d.
[f] Kock ii. 264. [g] Kock ii. 117.

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[1] ἄν is required ; perhaps we should read with Kock δ γὰρ ἂν δάκνον μου.
[2] Porson adds γ'. [3] Casaubon Λεσβίοις.
[4] πάρεστιν Jacobs : ἔστιν CE.

Εὔβουλος·

Θάσιον ἢ Χῖον λαβὼν
ἢ Λέσβιον γέροντα νεκταροσταγῆ.

μέμνηται δὲ οὗτος καὶ Ψιθίου οἴνου·

οἶνον γάρ με Ψίθιον γεύσας
ἡδὺν ἄκρατον, διψῶντα λαβὼν
ὄξει παίει πρὸς τὰ στήθη.

καὶ Ἀναξανδρίδης· "χοῦς κεκραμένος Ψιθίου."

29 Ὅτι Ἀριστοφάνους τὰς δευτέρας Θεσμοφοριαζούσας Δημήτριος ὁ Τροιζήνιος Θεσμοφοριασάσας ἐπιγράφει. ἐν ταύτῃ ὁ κωμικὸς μέμνηται Πεπαρηθίου οἴνου·

οἶνον δὲ πίνειν οὐκ ἐάσω Πράμνιον,
οὐ Χῖον, οὐχὶ Θάσιον, οὐ Πεπαρήθιον,
οὐδ' ἄλλον ὅστις ἐπεγερεῖ τὸν ἔμβολον.

Εὔβουλος·

ὁ Λευκάδιος πάρεστι καὶ μελίττιος[1]
οἰνίσκος οὕτω πότιμος.

Ἀρχεστράτου τοῦ δειπνολόγου·

b εἶθ' ὁπόταν πλήρωμα Διὸς σωτῆρος ἔλησθε,
ἤδη χρὴ γεραόν, πολιὸν σφόδρα κρᾶτα φοροῦντα
οἶνον, ὑγρὰν χαίταν λευκῷ πεπυκασμένον ἄνθει
πίνειν, ἐκ Λέσβου περικύμονος ἐκγεγαῶτα.
τόν τ' ἀπὸ Φοινίκης ἱερᾶς τὸν Βύβλινον αἰνῶ·
οὐ μέντοι κείνῳ γε παρεξισῶ αὐτόν. ἐὰν γὰρ
ἐξαίφνης αὐτοῦ γεύσῃ μὴ πρόσθεν ἐθισθείς,
εὐώδης μέν σοι δόξει τοῦ Λεσβίου εἶναι
c μᾶλλον· ἔχει γὰρ τοῦτο χρόνου διὰ μῆκος ἄπλατον·
πινόμενος δ' ἥσσων πολλῷ. κεῖνος δὲ δοκήσει

stay." Eubulus [a]: "Take some Thasian or Chian, or old Lesbian distilling nectar." He also mentions [b] a "Psithian" [c] wine: "He gave me a taste of Psithian, sweet and without water; when I was thirsty he took and smote me on the chest with vinegar." And Anaxandrides [d]: "a pitcher of Psithian mixed."

The second edition of Aristophanes' *Thesmophoriazusae* ("Women celebrating the Thesmophoria") is given the title of "Women who *had* celebrated the Thesmophoria" by Demetrius of Troezen. In this play the master of comedy mentions Peparethian wine: [e] "I'll not permit the drinking of Pramnian wine, or Chian, or Thasian, or Peparethian, or any other which will rouse your passion." Eubulus [f]: "Leucadian wine is on hand, also some honey liqueur, just drinkable." From Archestratus, writer on banquets: [g] "After that, when ye have taken full measure from the bowl dedicated to Zeus the Saviour, ye must drink an old wine, with hoary head indeed, whose moist locks are crowned with a white bouquet, grown in Lesbos, which the sea waves encircle. I praise, too, the Bybline wine from the sacred Punic land; yet do I not count it equal with the other. For if you take but a single taste of it, having no acquaintance with it before, you will think it at first more fragrant than Lesbian; for fragrance it retains for a very long time. But to the taste it is far inferior, while Lesbian will seem to you to possess

[a] Kock ii. 209. [b] Kock ii. 212.
[c] Verg. *Georg.* ii. 93. Said to be rough. The last of the quotation is unintelligible.
[d] Kock ii. 163. [e] Kock i. 473.
[f] Kock ii. 210. See critical note. [g] Frag. 59 Ribbeck.

[1] Schweighäuser: μιλίττιος CE. The rest of the text is doubtful.

οὐκ οἴνῳ σοι ἔχειν ὅμοιον γέρας, ἀμβροσίᾳ δέ.
εἰ δέ τινες σκώπτουσιν ἀλαζονοχαυνοφλύαροι,
ὡς ἄδιστος ἔφυ πάντων Φοινίκιος οἶνος,
οὐ προσέχω τὸν νοῦν αὐτοῖς . . . .
ἐστὶ δὲ καὶ Θάσιος πίνειν γενναῖος, ἐὰν ᾖ
πολλαῖς πρεσβεύων ἐτέων[1] περικαλλέσιν ὥραις.
οἶδα δὲ κἀξ ἄλλων πόλεων βοτρυοσταγῆ ἔρνη
εἰπεῖν αἰνῆσαί τε καὶ οὔ με λέληθ' ὀνομῆναι·
ἀλλ' οὐδὲν τἄλλ' ἐστὶν ἁπλῶς πρὸς Λέσβιον οἶνον.
d ἀλλά τινες χαίρουσιν ἐπαινοῦντες τὰ παρ' αὐτοῖς.

Φοινικίνου δὲ οἴνου μέμνηται καὶ Ἔφιππος·

κάρυα, ῥόας,[2] φοίνικας, ἕτερα νώγαλα,[3]
σταμνάριά τ' οἴνου μικρὰ[4] τοῦ φοινικίνου.

καὶ πάλιν·

φοινικίνου βῖκός τις ὑπανεῴγνυτο.

μνημονεύει αὐτοῦ καὶ Ξενοφῶν Ἀναβάσει. Μενδαίου δὲ Κρατῖνος·

νῦν δ' ἂν ἴδῃ Μενδαῖον ἡβῶντ' ἀρτίως
οἰνίσκον, ἕπεται κἀκολουθεῖ καὶ λέγει·
"οἴμ' ὡς ἁπαλὸς καὶ λευκός· ἆρ' οἴσει τρία;"

e Ἕρμιππος δέ που ποιεῖ τὸν Διόνυσον πλειόνων μεμνημένον·

Μενδαίῳ . . . μὲν καὶ ἐνουροῦσιν θεοὶ αὐτοὶ
στρώμασιν ἐν μαλακοῖς. Μάγνητα δὲ μειλιχόδωρον
καὶ Θάσιον, τῷ δὴ μήλων ἐπιδέδρομεν ὀδμή,

[1] Porson: *ἑτέρου οἴνου* CE.
[2] *ῥόας* Dindorf: *ῥοίας* CE.
[3] Kaibel: *νωγαλίσματα* CE. *Cf.* 47 d.
[4] *μικρὰ* added from 57 e.

the glory of ambrosia rather than wine. But if any empty-headed swaggering babblers mock me and say that Punic wine is the nicest of all, I pay no attention to them. . . . The Thasian, to be sure, is also a generous wine to the taste, providing it be old with the fair seasons of many years. I could tell, too, and explain the merits, of the shoots pendant with clusters that grow in other districts; I forget not their names. But they are simply nothing when compared with Lesbian, although some find pleasure in commending what grows in their own country."

Wine of the date-palm is mentioned by Ephippus:[a] "Walnuts, pomegranates, dates and other sweets, and little jars of date wine." And again:[b] "A cask of date wine was being tapped." Xenophon also mentions it in the *Anabasis*.[c] Cratinus mentions Mendaean:[d] "As it is, if he but catch a glimpse of Mendaean wine[e] in its bloom, he tags on and follows it and says, 'Oh, how soft and fair! Will it carry three?'"[f] Hermippus, I believe, makes[g] Dionysus mention several varieties: "Because of Mendaean the gods actually wet their soft beds. As for Magnesia's sweet bounty, and Thasian, over which floats

[a] Kock ii. 263.
[b] Kock ii. 255.
[c] ii. 3. 14.
[d] Kock i. 69.
[e] The form οἰνίσκος is chosen in allusion to νεανίσκος, "handsome lad."
[f] *i.e.* three parts of water to one of wine.
[g] Kock i. 249.

τοῦτον ἐγὼ κρίνω πολὺ πάντων εἶναι ἄριστον
τῶν ἄλλων οἴνων μετ' ἀμύμονα Χῖον ἄλυπον.
ἔστι δέ τις οἶνος, τὸν δὴ σαπρίαν καλέουσι,
οὗ καὶ ἀπὸ στόματος στάμνων ὑπανοιγομενάων
ὄζει ἴων, ὄζει δὲ ῥόδων, ὄζει δ' ὑακίνθου·
f ὀσμὴ θεσπεσία κατὰ πᾶν δ' ἔχει ὑψερεφὲς δῶ,
ἀμβροσία καὶ νέκταρ ὁμοῦ. τοῦτ' ἐστὶ τὸ νέκταρ,
τούτου χρὴ παρέχειν πίνειν ἐν δαιτὶ θαλείῃ
τοῖσιν ἐμοῖσι φίλοις, τοῖς δ' ἐχθροῖς ἐκ Πεπαρήθου.

φησὶ δὲ Φαινίας ὁ Ἐρέσιος Μενδαίους τοὺς βότρυς ἐπὶ τῇ ἀμπέλῳ ῥαίνειν τῷ ἐλατηρίῳ· διὸ γίνεσθαι τὸν οἶνον μαλακόν.

Ὅτι Θεμιστοκλῆς ὑπὸ βασιλέως ἔλαβε δωρεὰν τὴν Λάμψακον εἰς οἶνον, Μαγνησίαν δ' εἰς ἄρτον, Μυοῦντα δ' εἰς ὄψον, Περκώτην δὲ καὶ τὴν Παλαίσκηψιν εἰς στρωμνὴν καὶ ἱματισμόν. ἐκέλευσε δὲ τούτῳ στολὴν φορεῖν βαρβαρικήν, ὡς καὶ Δημαράτῳ,
30 δοὺς τὰ πρότερον ὑπάρχοντα καὶ εἰς[1] στολὴν Γάμβρειον[2] προσθεὶς ἐφ' ᾧ τε μηκέτι Ἑλληνικὸν ἱμάτιον περιβάληται. καὶ Κῦρος δὲ ὁ μέγας Πυθάρχῳ τῷ Κυζικηνῷ φίλῳ ὄντι ἐχαρίσατο ἑπτὰ πόλεις, ὥς φησιν ὁ Βαβυλώνιος Ἀγαθοκλῆς, Πήδασον, Ὀλύμπιον, Ἀκαμάντιον, Τίον, Σκῆπτρα, Ἀρτύψον, Τορτύρην. "ὁ δ' εἰς ὕβριν, φησί, καὶ ἄνοιαν προελθὼν τυραννεῖν ἐπεχείρησε τῆς πατρίδος στρατιὰν συναγαγών. καὶ οἱ Κυζικηνοὶ ἐξορμήσαντες ἐπ' αὐτὸν ἐβοηδρόμουν, πρόκροσσοι φερόμενοι ἐπὶ τὸν κίνδυνον."—τιμᾶται δὲ παρὰ Λαμψα-
b κηνοῖς ὁ Πρίηπος ὁ αὐτὸς ὢν τῷ Διονύσῳ, ἐξ ἐπιθέτου καλούμενος οὕτως, ὡς Θρίαμβος καὶ Διθύραμβος.

[1] Soterius adds εἰς. [2] Soterius: γάμβριον CE.

the smell of apples, I judge it far the best of all wines excepting Chian, irreproachable and healthful. But there is a wine which they call "the mellow," and out of the mouth of the opening jars of it there comes the smell of violets, the smell of roses, the smell of hyacinth. A sacred odour pervades the high-roofed dwelling, ambrosia and nectar in one. That is nectar; and of that my friends shall drink in the bountiful feast; but my enemies shall have Peparethan." Phaenias of Eresus says[a] that the Mendaeans sprinkle the grapes on the vines with an aperient, so that the wine becomes a laxative.

Themistocles received as a present from the Persian king the city of Lampsacus to supply his wine, Magnesia his bread, Myus his victuals, Percote and Palaescepsis his bedding and clothing. And he bade him, like Demaratus, wear Persian clothes, giving him Gambreium for his raiment in addition to the towns he already had, with the stipulation that he should never again wear Greek clothes. So also Cyrus the Great bestowed upon his friend Pytharchus of Cyzicus seven cities, according to the Babylonian Agathocles[b]—Pedasus, Olympium, Acamantium, Tium, Sceptra, Artypsus, and Tortyre. "But he," says Agathocles, "proceeded to indulge in insolence and folly, and gathering an army he undertook to rule as tyrant over his country. And the Cyzicenes came out against him and offered resistance, rushing in successive ranks to meet the danger." Among the people of Lampsacus, Priapus, who is the same as Dionysus, is held in honour and has the by-name Dionysus as well as Thriambus and Dithyrambus.

[a] *F.H.G.* ii. 301. [b] *F.H.G.* iv. 289.

Ὅτι Μιτυληναῖοι τὸν παρ' αὐτοῖς γλυκὺν οἶνον πρόδρομον καλοῦσι, ἄλλοι δὲ πρότροπον.[1]
Θαυμάζεται δὲ καὶ ὁ Ἰκάριος οἶνος, ὡς Ἄμφις·

ἐν Θουρίοις τοὔλαιον, ἐν Γέλᾳ φακοί,
Ἰκάριος οἶνος, ἰσχάδες Κιμώλιαι.

γίνεται δὲ ἐν Ἰκάρῳ, φησὶν Ἐπαρχίδης, ὁ Πράμνιος. ἐστὶ δὲ οὗτος γένος τι οἴνου. καί ἐστιν οὗτος οὔτε c γλυκὺς οὔτε παχύς, ἀλλ' αὐστηρὸς καὶ σκληρὸς καὶ δύναμιν ἔχων διαφέρουσαν· οἷῳ Ἀριστοφάνης οὐχ ἥδεσθαι Ἀθηναίους φησί, λέγων τὸν Ἀθηναίων δῆμον οὔτε ποιηταῖς ἥδεσθαι σκληροῖς καὶ ἀστεμφέσιν οὔτε Πραμνίοις[2] οἴνοις συνάγουσι τὰς ὀφρῦς τε καὶ τὴν κοιλίαν, ἀλλ' ἀνθοσμίᾳ καὶ πέπονι νεκταροσταγεῖ. εἶναι γὰρ ἐν Ἰκάρῳ φησὶ Σῆμος Πράμνιον πέτραν καὶ παρ' αὐτῇ ὄρος μέγα, ἀφ' οὗ τὸν Πράμνιον οἶνον, ὃν καὶ φαρμακίτην d τινὰς καλεῖν. ἐκαλεῖτο δὲ ἡ Ἴκαρος πρότερον Ἰχθυόεσσα διὰ τὸ ἐν αὐτῇ τῶν ἰχθύων πλῆθος, ὡς καὶ Ἐχινάδες ἀπὸ τῶν ἐχίνων καὶ Σηπιὰς ἄκρα ἀπὸ τῶν περὶ αὐτὴν σηπιῶν καὶ Λαγοῦσσαι νῆσοι ἀπὸ τῶν ἐν αὐταῖς λαγωῶν καὶ ἕτεραι Φυκοῦσσαι καὶ Λοπαδοῦσσαι ἀπὸ τῶν παραπλησίων. προσαγορεύεται δέ, φησὶν Ἐπαρχίδης, ἡ ἄμπελος ἡ τὸν Ἰκάριον Πράμνιον φέρουσα ὑπὸ τῶν ξένων μὲν ἱερά, ὑπὸ δὲ τῶν Οἰνοαίων Διονυσιάς. Οἰνόη δὲ πόλις ἐν τῇ νήσῳ ἐστί. Δίδυμος δὲ Πράμνιόν φησιν οἶνον ἀπὸ Πραμνίας ἀμπέλου οὕτω καλου- e μένης, οἱ δὲ ἰδίως τὸν μέλανα, ἔνιοι δὲ ἐν τῷ

[1] CE add ἢ πρόδρομον.
[2] CE add σκληροῖσιν, clearly a gloss.

The Mitylenaeans call the sweet wine of their country *prodromus*; others say *protropus*.[a]

The Icarian wine is also esteemed, as Amphis says:[b] "In Thurii oil, in Gela lentils, wine from Icaros, figs from Cimolos." In the island of Icaros, says Eparchides,[c] is grown the Pramnian, a variety of wine. It is neither sweet nor rich, but dry, hard, and of extraordinary strength; it is the kind which Aristophanes says[d] the Athenians did not like, when, speaking of the Athenian populace, he says that they liked not the hard, stiff poets any more than they liked Pramnian wines, which contract the eyebrows as well as the bowels; rather they want wine with delicate bouquet and nectar-distilling ripeness. In Icaros, says Semus,[e] is a rock called Pramnian, and beside it a tall mountain from which comes this Pramnian wine, called by some "medicated." The name of Icaros in earlier days was Ichthyoessa because of the abundance of fish there, just as the Echinades got their name from sea-urchins, the Sepian promontory from the cuttlefish in the surrounding waters, the Lagussae from the hares thereon, and other islands, Phycussae and Lopadussae,[f] from similar causes. Now the vine which bears the Pramnian of Icaros, Eparchides continues, is called by foreigners "sacred," but by the natives of Oenoe "Dionysias." Oenoe is a city on the island. But Didymus declares[g] that Pramnian gets its name from a vine called Pramnia; others say that it is a special term for all dark wine, while some assert that

[a] Both words here mean "flowing from the grapes without pressing."

[b] Kock ii. 248; *cf.* 67 b.

[c] *F.H.G.* iv. 404.

[d] Kock i. 539.

[e] *F.H.G.* iv. 493.

[f] φῦκος, "seaweed," λοπάς, "oyster."

[g] p. 77 Schmidt.

καθόλου τὸν πρὸς παραμονὴν ἐπιτήδειον οἰονεὶ παραμόνιον ὄντα· οἱ δὲ τὸν πραΰνοντα τὸ μένος, ἐπεὶ οἱ πιόντες προσηνεῖς.

Ἐπαινεῖ Ἄμφις καὶ τὸν ἐξ Ἀκάνθου πόλεως οἶνον λέγων·

ποδαπὸς εἶ; φράσον.
Β. Ἀκάνθιος. Α. εἶτα πρὸς θεῶν
οἴνου πολίτης ὢν κρατίστου στρυφνὸς εἶ
καὶ τοὔνομ' αὐτὸ τῆς πατρίδος ἐν τοῖς τρόποις
ἔχεις, τὰ δ' ἤθη τῶν πολιτῶν οὐκ ἔχεις;

f Κορινθίου οἴνου Ἄλεξις μνημονεύει ὡς σκληροῦ·

οἶνος ξενικὸς παρῆν· τὰ γὰρ[1] Κορίνθια
βασανισμός ἐστι.

καὶ Εὐβοϊκοῦ δέ· "πολὺν πιὼν Εὐβοϊκὸν οἶνον." Ἀρχίλοχος τὸν Νάξιον τῷ νέκταρι παραβάλλει· ὃς καί πού φησιν·

ἐν δορὶ μέν μοι[2] μᾶζα μεμαγμένη, ἐν δορὶ δ' οἶνος
Ἰσμαρικός· πίνω δ' ἐν δορὶ κεκλιμένος.

Στράττις δὲ τὸν Σκιάθιον ἐπαινεῖ·

οἶνος κοχύζει τοῖς ὁδοιπόροις πιεῖν
μέλας Σκιάθιος, ἴσον ἴσῳ κεκραμένος·

31 Ἀχαιὸς δὲ τὸν Βίβλινον· "ἐδεξιοῦτο Βιβλίνου μέθης ἐκπώματι." ἐκαλεῖτο δ' οὕτως ἀπό τινος χωρίου οὕτω προσαγορευομένου. φησὶ δὲ Φιλύλλιος ὅτι

παρέξω Λέσβιον, Χῖον σαπρόν,
Θάσιον, Βίβλινον, Μενδαῖον, ὥστε μηδένα κραιπαλᾶν.

it may be applied in general to all wine of good keeping qualities, as if the word were *paramonion* ("enduring"); still others explain it as "assuaging the spirit" (*praÿnonta*), since drinkers of it are mild-tempered.

Amphis [a] also commends the wine from the city of Acanthus: "A. Where are you from? Tell me.—B. From Acanthus.—A. Then in Heaven's name, how is it that you are so harsh, though fellow townsman of the noblest wine? You carry the very name of your town [b] in your outward address, but have not the inward qualities of your countrymen." Alexis mentions [c] Corinthian wine as hard: "There was imported wine on hand; for the Corinthian stuff is torture." He also mentions Euboean: [d] "After drinking a lot of Euboean wine." Archilochus compares [e] Naxian to nectar, and says,[f] if I remember: "On my spear depends my kneaded barley-cake, on my spear, Ismarian wine; and I drink, leaning on my spear." Strattis praises [g] the wine of Sciathos: "The dark Sciathian, mixed half-and-half, gurgles forth and invites the wayfarer to drink." But Achaeus praises [h] the Bibline: "He offered hospitality with a cup of Bibline mead." It was called thus from a region so named. Philyllius says: [i] "I will furnish Lesbian, mellow Chian, Thasian, Bibline, and Mendaean, and nobody will have a headache."

[a] Kock ii. 247.
[b] From ἄκανθα, "thorn."
[c] Kock ii. 401.
[d] Kock ii. 403.
[e] *P.L.G.*[4] frag. 151.
[f] Frag. 2.
[g] Kock i. 729.
[h] *T.G.F.*[2] 756.
[i] Kock i. 787.

[1] Kaibel: ὁ γὰρ E, τὸ γὰρ C.
[2] Musurus adds μοι.

Ἐπίχαρμος δὲ ἀπό τινων ὀρῶν Βιβλίνων φησὶν αὐτὸν ὠνομάσθαι. Ἀρμενίδας δὲ τῆς Θρᾴκης φησὶν εἶναι χώραν τὴν Βιβλίαν, ἣν Ἀντισάρην καὶ Οἰσύμην προσαγορευθῆναι. ἐπιεικῶς δὲ ἡ Θρᾴκη
b ἐθαυμάζετο ὡς ἡδύοινος, καὶ συνόλως τὰ ἀπὸ πλησίον αὐτῆς χωρία·

νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι.

Ἵππυς δ' ὁ Ῥηγῖνος τὴν εἰλεὸν καλουμένην ἄμπελον βιβλίαν φησὶ καλεῖσθαι, ἣν Πόλλιν τὸν Ἀργεῖον, ὃς ἐβασίλευσε Συρακουσίων, πρῶτον εἰς Συρακούσας κομίσαι ἐξ Ἰταλίας. εἴη ἂν οὖν ὁ παρὰ Σικελιώταις γλυκὺς καλούμενος Πόλλιος ὁ Βίβλινος οἶνος.

Χρησμός. ἐν τῷ χρησμῷ, φησίν, ὁ θεὸς ηὐτομάτισε·

πῖν' οἶνον τρυγίαν, ἐπεὶ οὐκ Ἀνθηδόνα ναίεις
c οὐδ' ἱερὰν Ὑπέραν, ὅθι γ' ἄτρυγον οἶνον ἔπινες.

ὠνομάζετο δὲ παρὰ Τροιζηνίοις, ὥς φησιν Ἀριστοτέλης ἐν τῇ αὐτῶν πολιτείᾳ, ἄμπελος Ἀνθηδονιὰς καὶ Ὑπερειὰς ἀπὸ Ἄνθου τινὸς καὶ Ὑπέρου, ὡς καὶ Ἀλθηφιὰς ἀπὸ Ἀλθηφίου τινός, ἑνὸς τῶν Ἀλφειοῦ ἀπογόνων.

Ἀλκμὰν δέ που "ἄπυρον οἶνον καὶ ἄνθεος ὄσδοντά" φησι τὸν ἐκ Πέντε Λόφων, ὅς ἐστι τόπος Σπάρτης ἀπέχων στάδια ἑπτά· καὶ τὸν ἐκ Δενθιάδων, ἐρύματός τινος, καὶ τὸν ἐξ Οἰνοῦντος
d καὶ τὸν ἐξ Ὀνόγλων καὶ Σταθμῶν. χωρία δὲ ταῦτα Λακωνικά[1] πλησίον Πιτάνης. φησὶν οὖν "οἶνον δ' Οἰνουντιάδαν ἢ Δένθιν ἢ Καρύστιον ἢ

[1] Λακωνικὰ Meyer: τὰ καὶ CE.

Epicharmus says that its name is derived from certain mountains called Bibline. But Armenidas [a] says the Biblian country is a part of Thrace, with the special names of Antisare and Oesyme. With good reason, too, Thrace was praised for its fine wines, and in general all the regions near it: "And ships from Lemnos, laden with wine, lay in port." [b] Hippys of Rhegium says that the wine called "tangled" [c] was known as Biblian, and that Pollis of Argos, who became tyrant of Syracuse, introduced it from Italy. The sweet wine, therefore, which is called Pollian among the Sicilian Greeks, must be this Bibline.

An oracle: (In the oracle, Athenaeus tells us, the god spoke of his own accord.) "Drink wine full of lees, for thou dwellest not in Anthedon, nor in holy Hypera, where thou wast wont to quaff wine that was clarified." Now among the Troezenians, as Aristotle says [d] in his work on their *Constitution*, there was a vine called Anthedonias and Hypereias, from a certain Anthus and Hyperus; just as there is an Althephias from one Althephius, a descendant of Alpheius.

Alcman somewhere speaks [e] of "wine that knows no heat, redolent of its bouquet," coming from the Five Hills, a place about a mile distant from Sparta; also one from Denthiades, a fortress, another from Oenoun, and others from Onogli and Stathmi. These are farms near Pitane, in Laconia. So he says, "wine from Oenoun, or Denthis, or Carystus,

[a] *F.H.G.* iv. 339.
[b] *Iliad* vii. 467.
[c] From Hesychius, *s.v.* Ἕλεοι, it appears that this word referred to the clusters of grapes.
[d] Frag. 596 Rose.
[e] *P.L.G.*[4] frag. 117.

"Ονογλιν ἢ Σταθμίταν." καὶ τὸν ἐκ Καρύστου, ὅς ἐστι πλησίον Ἀρκαδίας. ἄπυρον δὲ εἶπε τὸν οὐχ ἡψημένον· ἐχρῶντο γὰρ ἑφθοῖς οἴνοις.

Πολύβιος δὲ διάφορον οἶνον ἐν Καπύῃ φησὶ γίνεσθαι τὸν ἀναδενδρίτην καλούμενον, ᾧ μηδένα συγκρίνεσθαι. Ἀλκίφρων δ' ὁ Μαιάνδριος περὶ τὴν Ἐφεσίαν φησὶν εἶναι ὀρείαν κώμην τὴν πρότερον μὲν καλουμένην Λητοῦς, νῦν δὲ Λατώρειαν ἀπὸ Λατωρείας Ἀμαζόνος· ἐν ᾗ γίνεσθαι τὸν Πράμνιον οἶνον. Τιμαχίδας δὲ ὁ Ῥόδιος ὑπόχυτόν
e τινα οἶνον ἐν Ῥόδῳ καλεῖ παραπλήσιον τῷ γλεύκει. καὶ γλύξις δ' οἶνος καλεῖται ὁ τὸ ἕψημα ἔχων. Πολύζηλος δὲ αὐτίτην καλεῖ οἶνον. Πλάτων δ' ὁ κωμικὸς καπνίαν· κάλλιστος δ' οὗτος γίνεται ἐν Βενεβέντῳ πόλει Ἰταλίας. ἀμφίας δ' οἶνος ὁ φαῦλος καλεῖται παρὰ Σωσικράτει. ἐχρῶντο δ' οἱ ἀρχαῖοι καὶ πόματί τινι ἐξ ἀρωμάτων κατασκευαζομένῳ, ὃ ἐκάλουν τρίμμα. Θεόφραστος δὲ ἐν τῇ περὶ φυτῶν ἱστορίᾳ φησὶν ἐν Ἡραίᾳ
f τῆς Ἀρκαδίας γίνεσθαι οἶνον ὃς τοὺς μὲν ἄνδρας πινόμενος ἐξίστησι, τὰς δὲ γυναῖκας τεκνούσσας ποιεῖ. περὶ δὲ Κερυνίαν τῆς Ἀχαίας ἀμπέλου τι γένος εἶναι, ἀφ' ἧς τὸν οἶνον ἐξαμβλοῦν ποιεῖν τὰς γυναῖκας τὰς ἐγκύμονας· κἂν τῶν βοτρύων δέ, φησί, φάγωσιν, ἐξαμβλοῦσιν. ὁ δὲ Τροιζήνιος οἶνος ἀγόνους, φησί, ποιεῖ τοὺς πίνοντας. ἐν Θάσῳ δὲ λέγει ὡς αὐτοὶ ποιοῦσιν οἶνόν τινα ὑπνωτικὸν καὶ ἕτερον ἀγρυπνεῖν ποιοῦντα τοὺς πίνοντας.

Περὶ δὲ τῆς τοῦ ἀνθοσμίου οἴνου σκευασίας

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[a] xxxiv. 11. 1. [b] "Growing on trees."
[c] Kock i. 790. [d] Kock i. 664.
[e] Kock iii. 392; so Nicostratus, Suid. *s.v.* ἀμφίας.

or Onogli, or Stathmi." As for the Carystian, he means a place near Arcadia. By "no heat" he meant wine which has not been boiled; for they used to drink mulled wine.

Polybius declares [a] that an excellent wine is grown in Capua, called "anadendrite," [b] which has no competitor. Alciphron of Maeander says there is a mountain village near Ephesus, formerly called Leto's village, but now Latoreia from an Amazon of that name; in this Pramnian wine was produced. Timachidas of Rhodes, moreover, mentions a wine in Rhodes which he calls "doctored," and says it resembles must. "Candied" is the name given to a wine which has been boiled. Polyzelus calls [c] a certain wine "genuine home-brew," and the comic poet Plato has [d] a name "smoky" for an excellent wine which is made in Beneventum, a town in Italy. "Amphias" is the name given to a poor wine by Sosicrates.[e] But the ancients also drank a liqueur made of spices, called *trimma* ("pounded"). Theophrastus, in his *History of Plants*,[f] says that Heraea, in Arcadia, produces a wine the drinking of which causes insanity among males, but pregnancy in females. In the region of Cerynia, in Achaea, he further says that there is a kind of vine the wine from which causes pregnant women to miscarry, and if they but eat of the grapes, he declares, they miscarry. Troezenian wine, he says, makes drinkers of it childless. In Thasos, he says, the inhabitants make one wine that produces sleep, another that causes insomnia.

Concerning the preparation of perfumed wine,

[f] ix. 18. 10; but he is referring to dogs, not human beings. *Cf.* also Pliny, *N.H.* xiv. 116; Aelian, *V.H.* xiii. 6.

Φαινίας ὁ Ἐρέσιός φησι τάδε· "γλεύκει παρα-
32 χεῖται παρὰ χοῦς πεντήκοντα εἰς θαλάσσης καὶ γίνεται ἀνθοσμίας." καὶ πάλιν· "ἀνθοσμίας γίνεται ἐκ νέων ἀμπέλων ἰσχυρότερος ἢ ἐκ παλαιῶν." ἑξῆς τέ φησι· "τὰς ὀμφακώδεις συμπατήσαντες ἀπέθεντο καὶ ἀνθοσμίας ἐγένετο." Θεόφραστος δ' ἐν Θάσῳ φησὶ τὸν ἐν τῷ πρυτανείῳ διδόμενον θαυμαστὸν εἶναι τὴν ἡδονήν· ἠρτυμένος γάρ ἐστιν. "ἐμβάλλουσι γὰρ εἰς τὸ κεράμιον σταῖς μέλιτι φυράσαντες, ὥστε τὴν ὀσμὴν ἀπ' αὐτοῦ, τὴν δὲ γλυκύτητα ἀπὸ τοῦ σταιτὸς λαμβάνειν τὸν οἶνον."
b καὶ ἑξῆς δέ φησιν· "ἐάν τις κεράσῃ σκληρὸν καὶ εὔοσμον μαλακῷ καὶ ἀόσμῳ, καθάπερ τὸν Ἡρακλεώτην καὶ τὸν Ἐρυθραῖον, τοῦ μὲν τὴν μαλακότητα, τοῦ δὲ τὴν εὐοσμίαν παρεχομένου."

Μυρίνης δὲ οἶνος κεῖται παρὰ Ποσειδίππῳ·

διψηρὸς ἄτοπος ὁ μυρίνης ὁ τίμιος.

καὶ Ἑρμῆς δ' εἶδος πόσεως παρὰ Στράττιδι.

Χαιρέας δὲ ἐν Βαβυλῶνι οἶνόν φησι γίνεσθαι τὸν καλούμενον νέκταρ.

Ἦν ἄρ' ἔπος τόδ' ἀληθές, ὅ τ' οὐ μόνον ὕδατος αἶσαν,
c ἀλλά τι καὶ χλεύης οἶνος ἔχειν ἐθέλει.—

οὐδὲν ἀπόβλητον Διονύσιον, οὐδὲ γίγαρτον,

ὁ Κεῖός φησι ποιητής.

Τῶν οἴνων ὁ μὲν λευκός, ὁ δὲ κιρρός, ὁ δὲ μέλας. καὶ ὁ μὲν λευκὸς λεπτότατος τῇ φύσει, οὐρητικός, θερμὸς πεπτικός τε ὢν τὴν κεφαλὴν ποιεῖ διάπυρον· ἀνωφερὴς γὰρ ὁ οἶνος. ὁ δὲ μέλας, ὁ μὴ γλυκάζων, τροφιμώτατος, στυπτικός· ὁ δὲ γλυ-

[a] *F.H.G.* ii. 301. [b] *De odoribus* 51. [c] Kock iii. 346.

Phaenias of Eresus says:[a] "To fifty pitchers of must is added one of sea water, producing *anthosmias*, or 'bouquet'"; and again: "*Anthosmias* is made stronger with the fruit of new vines rather than of old." Continuing he says: "They trod out the unripe grapes and stored the liquor, which became *anthosmias*." Theophrastus says[b] that in Thasos the wine served in the town hall has a wonderful flavour, because it is specially seasoned. "For they place in the wine-jar dough made from spelt, first mixing it with honey, so that the wine gets its fragrance from itself, but its sweetness from the dough." And further on he says: "If you mix hard and fragrant wine with smooth and odourless wine, as, for instance, Heracleote and Erythraean, the one supplies smoothness, the other fragrance."

Perfumed wine finds mention in Poseidippus[c]: "A strange, thirsty wine is this precious perfumed stuff." And "Hermes" is a variety of beverage mentioned in Strattis.[d]

Chaereas says that a wine grows in Babylon which is known as nectar.

"So this, after all, was a true saying, that wine must have not only its portion of water, but also a bit of a jest."—"Naught that Bacchus gives should be rejected, not even so much as a grape seed," says the poet of Ceos.[e]

Among wines one kind is white, another yellow, another dark. As for the white, it is by nature thinnest, diuretic, and heating; while it is a digestive, it makes the head hot; for this wine is heady. Dark wine, if not inclined to be sweet, is very nutritious, also astringent. But the sweet

[a] Kock i. 717; *cf.* 473 c. [e] Simonides, *P.L.G.*[4] frag. 88.

κάζων καὶ τῶν λευκῶν καὶ τῶν κιρρῶν τροφιμώ-
d τατος. λεαίνει γὰρ κατὰ τὴν πάροδον καὶ παχύνων
τὰ ὑγρὰ μᾶλλον κεφαλὴν ἧττον παρενοχλεῖ. ὄντως
γὰρ ἡ τοῦ γλυκέος οἴνου φύσις ἐγχρονίζει περὶ
τὰ ὑποχόνδρια καὶ πτυέλου ἐστὶν ἀναγωγός, ὡς
Διοκλῆς καὶ Πραξαγόρας ἱστοροῦσι. Μνησίθεος
δ' ὁ Ἀθηναῖός φησιν· "ὁ μέλας οἶνός ἐστι θρεπ-
τικώτατος, ὁ δὲ λευκὸς οὐρητικώτατος καὶ λεπτό-
τατος, ὁ δὲ κιρρὸς ξηρὸς καὶ τῶν σιτίων πεπτικώ-
τερος." οἱ δ' ἐπιμελέστερον τεθαλαττωμένοι οἶνοι
ἀκραίπαλοί τέ εἰσι καὶ κοιλίας λύουσιν ἐπιδάκ-
e νουσί τε τὸν στόμαχον ἐμφυσήσεις τε ἐνεργάζονται
καὶ συγκατεργάζονται τὴν τροφήν. τοιοῦτος δ'
ἐστὶν ὅ τε Μύνδιος καὶ ὁ ἀπὸ Ἁλικαρνασσοῦ. ὁ
γοῦν κυνικὸς Μένιππος ἁλμοπότιν τὴν Μύνδον
φησίν. ἱκανῶς δὲ καὶ ὁ Κῷος τεθαλάττωται. καὶ
ὁ Ῥόδιος δὲ ἐλάττονος μὲν κεκοινώνηκε θαλάσσης,
ὁ δὲ πολὺς αὐτοῦ ἀχρεῖός ἐστιν. ὁ δὲ νησιώτης
εἴς τε τοὺς πότους ἐστὶν εὖ πεφυκὼς καὶ πρὸς τὴν
καθημερινὴν χρῆσιν οὐκ ἀνοίκειος. ὁ δὲ Κνίδιος
αἵματος γεννητικός, τρόφιμος, κοιλίαν εὔλυτον
f κατασκευάζων· πλείων δὲ πινόμενος ἐκλύει τὸν
στόμαχον. ὁ δὲ Λέσβιος στῦψιν μικροτέραν ἔχει
καὶ μᾶλλον οὐρεῖται. χαριέστατος δ' ἐστὶν ὁ Χῖος
καὶ τοῦ Χίου ὁ καλούμενος Ἀριούσιος. διαφοραὶ
δὲ αὐτοῦ εἰσι τρεῖς· ὁ μὲν γὰρ αὐστηρός ἐστιν, ὁ
δὲ γλυκάζων, ὁ δὲ μέσος τούτων τῇ γεύσει αὐτό-
κρατος καλεῖται. ὁ μὲν οὖν αὐστηρὸς εὔστομός
ἐστι καὶ τρόφιμος καὶ μᾶλλον οὐρεῖται, ὁ δὲ γλυ-
κάζων τρόφιμος, πλήσμιος, κοιλίας μαλακτικός,
ὁ δ' αὐτόκρατος τῇ χρείᾳ μέσος ἐστί. κοινῶς
33 δ' ὁ Χῖος πεπτικός, τρόφιμος, αἵματος χρηστοῦ

varieties, both of white and yellow wines, are the most nutritious. For sweet wine smooths the tract through which it passes, and by thickening the humours more, tends to incommode the head less. In fact, the quality of sweet wine causes it to remain in the hypochondriac regions and induces salivation, as Diocles and Praxagoras record. And Mnesitheus of Athens says: "While dark wine is most favourable to bodily growth, white wine is thinnest and most diuretic; yellow wine is dry, and better adapted to digesting foods." Wines which are more carefully treated with sea water do not cause headache; they loosen the bowels, excite the stomach, cause inflations, and assist digestion. Examples are the Myndian and the Halicarnassian. The Cynic Menippus, at any rate, calls Myndus "salt-water drinker." The wine of Cos also is very highly treated with sea water. The Rhodian, also, has, to be sure, a smaller share of the sea, but most of it is useless. The island wine is naturally well adapted for drinking-bouts and not unsuitable for daily use. Cnidian wine produces blood, is nourishing, and causes easy relaxing of the bowels; but when drunk too copiously it weakens the stomach. The Lesbian has less astringency and is more diuretic. The pleasantest is the Chian, especially the variety known as Ariusian. There are three kinds of it; one dry, another rather sweet, the third, a mean between these two in taste, and called "self-tempered." Now the dry has a good taste, is nourishing and more diuretic; the sweet is nourishing, satisfying, and laxative; the "self-tempered" is mid-way between them in useful effects. Speaking generally, Chian wine promotes digestion, is

γεννητικός, προσηνέστατος, πλήσμιος διὰ τὸ παχὺς[1] εἶναι τῇ δυνάμει.

Τῶν δ' οἴνων χαριέστατος ὁ κατὰ τὴν Ἰταλίαν Ἀλβανὸς[2] καὶ ὁ Φαλερνίτης. ὁ δὲ τούτων πεπαλαιωμένος καὶ κεχρονικὼς φαρμακώδης ὢν καροῖ λίαν ταχέως. ὁ δὲ Ἀδριανὸς καλούμενος εὔπνους, εὐανάδοτος, ἄλυπος τὸ σύνολον. οἰνοποιητέον δὲ αὐτοὺς πρό τινος χρόνου καὶ εἰς
b ἀναπεπταμένον τόπον θετέον εἰς τὸ διαπνεῦσαι τὸ παχὺ τῆς δυνάμεως αὐτῶν. χαριέστατος δ' οἶνος εἰς παλαίωσιν ὁ Κερκυραῖος. ὁ δὲ Ζακύνθιος καὶ ὁ Λευκάδιος διὰ τὸ γύψον λαβεῖν καὶ κεφαλὴν ἀδικοῦσιν. ὁ δ' ἀπὸ Κιλικίας Ἀβάτης καλούμενος κοιλίας μόνον ἐστὶ μαλακτικός. Κῴῳ δὲ καὶ Μυνδίῳ καὶ Ἁλικαρνασσίῳ καὶ παντὶ τῷ ἱκανῶς τεθαλαττωμένῳ συνάδει τὰ σκληρὰ τῶν ὑδάτων οἷον κρηναῖα καὶ ὄμβρια, ἐὰν ᾖ διυλισμένα καὶ πλείονα χρόνον καθεσταμένα. χρήσιμοι δ'
c εἰσὶν οὗτοι Ἀθήνησι καὶ Σικυῶνι· ἐν ταύταις γὰρ σκληρὰ τὰ ὕδατα. τοῖς δ' ἀθαλάσσοις τῶν οἴνων καὶ τοῖς παρέχουσιν ἱκανωτέραν στῦψιν, ἔτι δὲ τῷ Χίῳ καὶ Λεσβίῳ τὰ ἀποιότατα τῶν ὑδάτων εὐθετεῖ.

ὦ γλῶσσα, σιγήσασα τὸν πολὺν χρόνον,
πῶς δῆτα τλήσῃ πρᾶγμ' ὑπεξελθεῖν τόδε;
ἢ τῆς ἀνάγκης οὐδὲν ἐμβριθέστερον,
ὑφ' ἧς τὸ κρυφθὲν ἐκφανεῖς ἀνακτόρων,

φησὶ Σοφοκλῆς.—

[1] Schweighäuser: πολὺς CE.

[2] For ὁ κατὰ τὴν Ἰταλίαν Ἀλβανὸς we should probably adopt Kaibel's conjecture, τῶν κατὰ τὴν Ἰταλίαν ὁ Ἀλβανός,

nourishing, produces good blood, is very mild, and is satisfying in its rich quality.

But the pleasantest wines are the Alban of Italy and the Falernian.[a] But when one of these has age and has been kept a long time it acts like a drug and very soon causes stupor. The so-called Adriatic[b] has a pleasant odour, is easily assimilated, and altogether innocuous. But they should be made rather early in the season and set aside in an open place so that the richness peculiar to their nature may evaporate.[c] A very pleasant wine, when old, is the Corcyraean. But the Zacynthian and Leucadian, on account of the admixture of gypsum, are injurious to the brain. The Cilician wine called "Abates" is merely a laxative. Hard waters, like those from springs and rains, suit the Coan, Myndian, Halicarnassian, and all other wines which have been abundantly treated with sea water, provided the water be thoroughly filtered, and have stood for some time. These wines, therefore, may be advantageously used at Athens and Sicyon, where the water is hard. But for wines not treated with sea water, or those which are too astringent, or again for Chian and Lesbian, only the purest waters are suitable.—

"O tongue, so long silent, how shalt thou dare relate this deed? Verily there is naught so stern as necessity, for it shall make thee reveal thy masters' secret," says Sophocles.[d]—

[a] See critical note.

[b] *Cf.* Dioscorides v. 10; Pliny, *N.H.* xiv. 67 and 75.

[c] *Cf.* Horace, *Sat.* ii. 4. 52 "si quid crassi est, tenuabitur aura."

[d] An isolated excerpt; *T.G.F.*[2] 295.

"among Italian wines the Alban and the Falernian are the pleasantest." The Chian has just been described as the best in Greece, 32 f.

αὐτὸς ἐμαυτοῦ Ἰόλεώς τε καὶ Ἀλκείδης γενήσομαι.[1]—

d Ὅτι ὁ Μαρεώτης οἶνος ὁ Ἀλεξανδρεωτικὸς τὴν μὲν προσηγορίαν ἔχει ἀπὸ τῆς ἐν Ἀλεξανδρείᾳ λίμνης Μαρείας καὶ τῆς παρ' αὐτὴν πόλεως ὁμωνύμου, ἣ πρότερον μὲν ἦν μεγίστη, νῦν δὲ κώμης περιείληφε μέγεθος, τὴν προσηγορίαν λαβοῦσα ἀπὸ Μάρωνος ἑνὸς τῶν μετὰ Διονύσου τὰς στρατείας πεποιημένων. πολλὴ δὲ ἡ περὶ τὴν γῆν ταύτην ἄμπελος, ἧς καὶ ἡ σταφυλὴ πάνυ βρωθῆναι εὔστομος καὶ ὁ γινόμενος οἶνος κάλλιστος· λευκός τε γὰρ καὶ ἡδύς, εὔπνους, εὐανάe δοτος, λεπτός, κεφαλῆς οὐ καθικνούμενος, διουρητικός. τούτου δὲ καλλίων ὁ Ταινιωτικὸς καλούμενος. ταινία δ' ἐστὶν ἐπιμήκης περὶ τοὺς αὐτοὺς τόπους, ἀφ' ἧς οἱ γινόμενοι οἶνοί εἰσι μὲν ἠρέμα ὑπόχλωροι, ἐμφαίνοντές τι ἐν αὐτοῖς λιπαρόν, ὃ κατὰ τὴν τοῦ ὕδατος κρᾶσιν ἀναλύεται κατὰ βραχύ, ὡς καὶ τὸ μέλι τὸ Ἀττικὸν ἀνακιρνάμενον. οὗτος ὁ Ταινιωτικὸς πρὸς τῷ ἡδὺς εἶναι ἔχει τι καὶ ἀρωματῶδες ἠρέμα ἐπιστῦφον. ἡ δὲ περὶ τὸν Νεῖλον ἄμπελος πλείστη μὲν αὐτή, ὅσος καὶf ὁ ποταμός. καὶ πολλαὶ τῶν οἴνων αἱ ἰδιότητες κατά τε τὰ χρώματα καὶ τὴν προσφοράν. τούτους δ' ὑπερβάλλει ὁ κατὰ Ἄντυλλαν πόλιν οὐ μακρὰν οὖσαν Ἀλεξανδρείας, ἧς τοὺς φόρους οἱ τότε βασιλεῖς Αἰγύπτιοί τε καὶ Πέρσαι ταῖς γαμεταῖς ἐδίδοσαν εἰς ζώνας. ὁ δὲ κατὰ τὴν Θηβαΐδα καὶ μάλιστα ὁ κατὰ τὴν Κόπτον πόλιν οὕτως ἐστὶ λεπτὸς καὶ εὐανάδοτος καὶ ταχέως πεπτικὸς ὡς καὶ τοῖς πυρεταίνουσι διδόμενος μὴ βλάπτειν.—

"I shall be my own Iolaus and Heracles as well."[a]—The Mareotan wine—also called Alexandreotic—gets its names from Lake Mareia in Alexandria and the city so named near it. In earlier times the town was important, but to-day it has dwindled to a village. It took its name from Maron, one of the members of Dionysus's conquering train. The vine is abundant in this region, and its grapes are very good to eat. The wine made from them is excellent; it is white and pleasant, fragrant, easily assimilated, thin, does not go to the head and is diuretic. Even better than this is the Taeniotic ("strip"-)wine, so-called. There is a long strip of land in those parts, and the wines made there are somewhat pale, disclosing an oily quality in them which is dissolved by the gradual mixture of water, like the honey of Attica when water is added. This Taeniotic wine, beside being pleasant, has also an aromatic quality, and is mildly astringent. The vine is as abundant in the Nile valley as its waters are copious, and the peculiar differences of the wines are many, varying with colour and taste. Surpassing all others is the wine of Antylla, a city not far from Alexandria, the revenues from which were assigned by the early kings of Egypt and by the Persians to their wives for pin-money.[b] The wine of the Thebaid, and especially the wine from the city of the Copts, is so thin and assimilable, so easily digested, that it may be given even to fever patients without injury.—

[a] See critical note.
[b] Lit. "to buy girdles." Xen. *Anab.* i. 4. 9.

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[1] This line, omitted in E, in the margin of C, is in doubtful position here, and has more doubtful sense.

Σαυτὴν ἐπαινεῖς ὥσπερ Ἀστυδάμας, γύναι. ἦν
34 δὲ τραγικὸς ποιητὴς ὁ Ἀστυδάμας.—

Ὅτι ὁ Θεόπομπος ὁ Χῖος τὴν ἄμπελον ἱστορεῖ εὑρεθῆναι ἐν Ὀλυμπίᾳ παρὰ τὸν Ἀλφειόν· καὶ ὅτι τῆς Ἠλείας τόπος ἐστὶν ἀπέχων ὀκτὼ στάδια, ἐν ᾧ οἱ ἐγχώριοι κατακλείοντες τοῖς Διονυσίοις χαλκοῦς λέβητας τρεῖς κενοὺς παρόντων τῶν ἐπιδημούντων ἀποσφραγίζονται καὶ ὕστερον ἀνοίγοντες εὑρίσκουσιν οἴνου πεπληρωμένους. Ἑλλάνικος δέ φησιν ἐν τῇ Πλινθίνῃ πόλει Αἰγύπτου πρώτῃ
b εὑρεθῆναι τὴν ἄμπελον. διὸ καὶ Δίων ὁ ἐξ Ἀκαδημίας φιλοίνους καὶ φιλοπότας τοὺς Αἰγυπτίους γενέσθαι· εὑρεθῆναί τε βοήθημα παρ' αὐτοῖς ὥστε τοὺς διὰ πενίαν ἀποροῦντας οἴνου τὸν ἐκ τῶν κριθῶν γενόμενον πίνειν· καὶ οὕτως ἥδεσθαι τοὺς τοῦτον προσφερομένους ὡς καὶ ᾄδειν καὶ ὀρχεῖσθαι καὶ πάντα ποιεῖν ὅσα τοὺς ἐξοίνους γινομένους. Ἀριστοτέλης δέ φησιν ὅτι οἱ μὲν ὑπ' οἴνου μεθυσθέντες ἐπὶ πρόσωπον φέρονται, οἱ δὲ τὸν κρίθινον πεπωκότες ἐξυπτιάζονται τὴν κεφαλήν· ὁ μὲν γὰρ οἶνος καρηβαρικός, ὁ δὲ κρίθινος καρωτικός.

c Ὅτι δὲ φίλοινοι Αἰγύπτιοι, σημεῖον καὶ τὸ παρὰ μόνοις αὐτοῖς ὡς νόμιμον ἐν τοῖς δείπνοις πρὸ πάντων ἐδεσμάτων κράμβας ἔσθειν ἐφθὰς καὶ[1] μέχρι τοῦ δεῦρο παρασκευάζεσθαι.[2] καὶ πολλοὶ εἰς τὰς κατασκευαζομένας ἀμεθύστους προσλαμβάνουσι τὸ τῆς κράμβης σπέρμα. καὶ ἐν ᾧ δ' ἂν ἀμπελῶνι κράμβαι φύωνται, ἀμαυρότερος ὁ οἶνος

[1] Schweighäuser adds καί.
[2] Meyer conjectures προπαρατίθεσθαι, "served first."

"You praise yourself, woman, as Astydamas did." [a] Astydamas was a tragic poet.—

Theopompus of Chios relates [b] that the vine was discovered in Olympia, on the banks of the Alpheius; and that there is a district in Elis a mile away, in which, at the festival of Dionysus, the inhabitants shut up and seal three empty cauldrons in the presence of visitors; later, they open the cauldrons and find them full of wine. But Hellanicus maintains [c] that the vine was discovered first in Plinthinê, a city of Egypt. Hence Dio the Academic philosopher says that the Egyptians became fond of wine and bibulous; and so a way was found among them to help those who could not afford wine, namely, to drink that made from barley [d]; they who took it were so elated that they sang, danced, and acted in every way like persons filled with wine. Now Aristotle declares [e] that men who have been intoxicated with wine fall down face foremost, whereas they who have drunk barley beer lie outstretched on their backs; for wine makes one top-heavy, but beer stupefies.

That the Egyptians are wine-bibbers is indicated also by the custom, found only among them, of putting boiled cabbage first on their bill of fare at banquets, and it is so served to this day. Many even add cabbage-seed to all remedies concocted against drunkenness. Wherever cabbages grow in a vineyard the wine produced is darker. Hence the

[a] An isolated excerpt; Kock ii. 530. Astydamas wrote an epigram on his success which was so boastful that it became proverbial. The quotation is from Philemon.
[b] *F.H.G.* i. 328.
[c] *F.H.G.* i. 67.
[d] The Egyptian "beer," ζύθος.
[e] Frag. 106 Rose; *cf.* Athen. 447 a-b.

γίνεται. διὸ καὶ Συβαρῖται, φησὶ Τίμαιος, πρὸ τοῦ πίνειν κράμβας ἤσθιον. Ἄλεξις·

ἐχθὲς ὑπέπινες, εἶτα νυνὶ κραιπαλᾷς.
d κατανύστασον· παύσῃ γάρ. εἶτά σοι δότω
ῥάφανόν τις ἐφθήν.

Εὔβουλος δέ πού φησι·

γύναι,
ῥάφανόν με νομίσασ' εἰς ἐμέ σου τὴν κραιπάλην
μέλλεις ἀφεῖναι πᾶσαν, ὡς ἐμοὶ δοκεῖς.

ὅτι δὲ τὴν κράμβην ῥάφανον ἐκάλουν οἱ παλαιοὶ Ἀπολλόδωρος δηλοῖ ὁ Καρύστιος·

εἰ δ' ὅτι καλοῦμεν ῥάφανον, ὑμεῖς δ' οἱ ξένοι
κράμβην, γυναιξὶ διαφέρειν οἴονται.

Ἀναξανδρίδης·

ἐὰν λούσησθε νῦν
e ῥάφανόν τε πολλὴν ἐντράγητε, παύσεται
τὸ βάρος διασκεδᾷ τε τὸ προσὸν νῦν νέφος
ἐπὶ τοῦ μετώπου.

Νικοχάρης·

εἰσαύριον . . ἀντὶ ῥαφάνων ἐψήσομεν
βαλάνιον, ἵνα νῷν ἐξάγῃ τὴν κραιπάλην.

Ἄμφις·

οὐκ ἔστιν, ὡς ἔοικε, φάρμακον μέθης
οὐδὲν τοιοῦτον ὡς τὸ προσπεσεῖν ἄφνω
λύπην τιν'. οὕτως ἐξελαύνει γὰρ σφόδρα
λῆρον ὥστε τὰς ῥαφάνους οὕτω δοκεῖν.

περὶ δὲ τῆς δυνάμεως ταύτης ἣν ἡ κράμβη ποιεῖ ἱστορεῖ καὶ Θεόφραστος φεύγειν φάσκων καὶ ζῶσαν τὴν ἄμπελον τῆς ῥαφάνου τὴν ὀδμήν.

Sybarites also, according to Timaeus,[a] used to eat cabbages before drinking. Alexis[b]: "Yesterday you took a drop, and so to-day you've got a headache. Take a nap, that will stop it. Then have some boiled cabbage brought to you." And Eubulus somewhere says:[c] "Woman, you must think I am a cabbage, for you try to shift[d] all your headache upon me, so I believe." That the ancients called the cabbage *rhaphanos* is attested by Apollodorus of Carystus[e]: "If they think that our calling it a *rhaphanos*, while you foreigners call it a *krambê*, makes any difference to us women!" Anaxandrides[f]: "If you will but take a bath and eat a lot of cabbage (*rhaphanos*), you will disperse your sadness as well as the cloud which is now upon your brow." Nicochares[g]: "To-morrow we'll make a decoction of acorns instead of cabbages (*rhaphanoi*) to drive away our headache." Amphis[h]: "There's no cure for being drunk, it would seem, so potent as the blow of sudden grief. It drives drunkenness away so forcibly that cabbages (*rhaphanoi*) seem ridiculous by comparison." On the subject of this effect caused by the cabbage, Theophrastus also has written;[i] he alleges that even the growing vine loathes the smell of cabbage.

[a] *F.H.G.* i. 206. [b] Kock ii. 401. [c] Kock ii. 209.
[d] Alluding to the belief that the remedy absorbed the disease.
[e] Kock iii. 288. [f] Kock ii. 160.
[g] Kock i. 773. [h] Kock ii. 247.
[i] *Hist. Plant.* iv. 16. 16.

ΕΚ ΤΟΥ Β

35 Τὸ πολὺ τῆς ἡμέρας προσεπιμετρεῖ τῷ ὕπνῳ.

Οὐκ εἴων με οἱ λόγοι οὓς ἀπεμνημόνευσας, ὄντες ποικίλοι, ὕπνῳ διδόναι σχολήν.

Οὐκ ἀπὸ σκοποῦ τοξεύειν.

Ὅτι τὸν οἶνον ὁ Κολοφώνιος Νίκανδρος ὠνομάσθαι φησὶν ἀπὸ Οἰνέως·

Οἰνεὺς δ' ἐν κοίλοισιν ἀποθλίψας δεπάεσσιν
οἶνον ἔκλησε.

φησὶ δὲ καὶ Μελανιππίδης ὁ Μήλιος·

ἐπώνυμον, δέσποτ', οἶνον Οἰνέως.

Ἑκαταῖος δ' ὁ Μιλήσιος τὴν ἄμπελον ἐν Αἰτωλίᾳ
b λέγων εὑρεθῆναί φησι καὶ τάδε· "Ὀρεσθεὺς ὁ Δευκαλίωνος ἦλθεν εἰς Αἰτωλίαν ἐπὶ βασιλείᾳ, καὶ κύων αὐτοῦ στέλεχος ἔτεκε· καὶ ὃς ἐκέλευσεν αὐτὸ κατορυχθῆναι, καὶ ἐξ αὐτοῦ ἔφυ ἄμπελος πολυστάφυλος, διὸ καὶ τὸν αὑτοῦ παῖδα Φύτιον ἐκάλεσε. τούτου δ' Οἰνεὺς ἐγένετο κληθεὶς ἀπὸ τῶν ἀμπέλων." οἱ γὰρ παλαιοί, φησίν, Ἕλληνες οἴνας ἐκάλουν τὰς ἀμπέλους. "Οἰνέως δ' ἐγένετο Αἰτωλός." Πλάτων δ' ἐν Κρατύλῳ ἐτυμολογῶν τὸν οἶνον

EXCERPTS FROM BOOK II

"Most of the day he gives over as a largess to sleep." But the conversations which you [a] have reported are of such variety of subject that they allowed me no leisure for sleep.

Not missing the mark,[b]—

Nicander of Colophon says [c] that the word for wine (*oinos*) is derived from Oineus: "Oineus squeezed it in hollow cups and called it *oinos*." So also Melanippides of Melos: [d] "Wine, my master, named after Oineus." Hecataeus of Miletus declares [e] that the vine was discovered in Aetolia, and he adds: "Orestheus, son of Deucalion, went to Aetolia to assume the kingship, and a bitch of his gave birth to a stalk. He ordered that it be buried, and from it sprang a vine with many clusters. For this reason he called his own son Phytius ("Vine-grower"). When his son Oineus was born, he was named after the vines." For the ancient Greeks, Athenaeus explains,[f] called grape-vines *oinai*. "And the son of Oineus was Aetolus." But Plato, explaining the etymology in the *Cratylus*,[g] says that *oinos* is for

[a] Timocrates addresses Athenaeus.
[b] *Cf.* 20 b οὐκ ἄν τις σκοποῦ πόρρω τοξεύων λέγοι.
[c] Frag. 86 Schneider. [d] *P.L.G.*[4] iii. 591.
[e] *F.H.G.* i. 26.
[f] Ultimately Pamphilus; Hesych. s.v. οἴνη. [g] 406 c.

οἰόνουν αὐτόν φησιν εἶναι διὰ τὸ οἰήσεως ἡμῶν
c τὸν νοῦν ἐμπιπλᾶν. ἢ τάχα ἀπὸ τῆς ὀνήσεως
κέκληται· παρετυμολογῶν γὰρ Ὅμηρος τὴν φωνὴν
ὧδέ πώς φησιν·

ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.

καὶ γὰρ τὰ βρώματα ὀνείατα καλεῖν εἴωθεν ἀπὸ
τοῦ ὀνίσκειν ἡμᾶς.

οἶνόν τοι, Μενέλαε, θεοὶ ποίησαν ἄριστον
θνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶνας.

ὁ τῶν Κυπρίων τοῦτό φησι ποιητής, ὅστις ἂν εἴη.
Δίφιλος δ' ὁ κωμικός φησιν·

d ὦ πᾶσι τοῖς φρονοῦσι προσφιλέστατε
Διόνυσε καὶ σοφώταθ', ὡς ἡδύς τις εἶ·
ὃς τὸν ταπεινὸν μέγα φρονεῖν ποιεῖς μόνος,
τὸν τὰς ὀφρῦς αἴροντα συμπείθεις γελᾶν
τόν τ' ἀσθενῆ τολμᾶν τι, τὸν δειλὸν θρασύν . . .

ὁ δὲ Κυθήριος Φιλόξενος λέγει· "εὐρείτας οἶνος
πάμφωνος." Χαιρήμων δὲ ὁ τραγῳδὸς παρα-
σκευάζειν φησὶ τὸν οἶνον τοῖς χρωμένοις

γέλωτα, σοφίαν, ἀμαθίαν,[1] εὐβουλίαν.

e Ἴων δ' ὁ Χῖός φησιν·

ἄδαμνον
παῖδα ταυρωπόν, νέον οὐ νέον, ἥδιστον πρόπολον
βαρυγδούπων ἐρώτων, οἶνον ἀερσίνοον,
. . ἀνθρώπων πρύτανιν.—

36 ὁ[2] Μνησίθεος δ' ἔφη τὸν οἶνον τοὺς θεοὺς
θνητοῖς καταδεῖξαι τοῖς μὲν ὀρθῶς χρωμένοις
ἀγαθὸν μέγιστον, τοῖς δ' ἀτάκτως τοὔμπαλιν,

[1] Wagner: εὐμαθίαν CE.
[2] Porson adds ὁ.

oionous,[a] because wine fills our brain with false impressions. Or perhaps it is so called from *onesis* ("benefit"), since Homer alludes to the derivation of the word somewhat in this way:[b] "Then shalt thou thyself be benefited if thou wilt but drink." In fact he calls all victuals *oneiata* ("benefits") because they help us. "In wine, Menelaus, the gods devised the best remedy for mortal men to dissipate care." The writer of the *Cypria*,[c] whoever he may be, is authority for this. And Diphilus, the comic poet, says:[d] "O Dionysus, dearest and wisest in the eyes of all men of sense, how kind art thou! Thou alone makest the humble to feel proud, and persuadest the scowler to laugh, the weak to be brave, the cowardly to be bold." Philoxenus of Cythera speaks[e] of "fair-flowing wine, opening all lips." And Chaeremon, the tragic poet, says[f] that wine brings to the user "mirth and solemn wisdom, folly and good counsel." Ion of Chios says:[g] "Child untamed, with face of bull,[h] young and not young, sweet lure to loud-thundering passions, wine that lifts the spirit, ruler of men."—

"Mnesitheus said that the gods had revealed wine to mortals, to be the greatest blessing for those who use it aright, but for those who use it without measure,

[a] "Sense-supposing," as though from οἴομαι, "suppose," and νοῦς, "sense." Plato means that wine causes most drinkers who have no sense to think that they have.
[b] *Iliad* vii. 260.
[c] *Frag. ep.* 10.
[d] Kock ii. 569; *cf.* Horace, *Odes* iii. 21. 3.
[e] *P.L.G.*[4] frag. 16.
[f] *T.G.F.*[2] 787.
[g] *P.L.G.*[4] ii. 255.
[h] *Cf.* the hymn to Dionysus, ἄξιε ταῦρε; *P.L.G.*[4] iii. 656.

(τροφήν τε γὰρ δίδωσι τοῖσι χρωμένοις
ἰσχύν τε ταῖς ψυχαῖσι καὶ τοῖς σώμασιν)
εἰς τὴν ἰατρικήν τε χρησιμώτατον·
καὶ τοῖς ποτοῖς γὰρ φαρμάκοις κεράννυται
καὶ τοῖσιν ἑλκωθεῖσιν ὠφελίαν ἔχει.
ἐν ταῖς συνουσίαις τε ταῖς καθ' ἡμέραν
τοῖς μὲν μέτριον πίνουσι καὶ κεκραμένον
b εὐθυμίαν· ἐὰν[1] δ' ὑπερβάλῃς, ὕβριν·
ἐὰν δ' ἴσον ἴσῳ προσφέρῃ, μανίαν ποιεῖ·
ἐὰν δ' ἄκρατον, παράλυσιν τῶν σωμάτων.
διὸ καὶ καλεῖσθαι τὸν Διόνυσον πανταχοῦ
ἰατρόν.

ἡ δὲ Πυθία εἴρηκέ τισι Διόνυσον ὑγιάτην καλεῖν.
Εὔβουλος δὲ ποιεῖ τὸν Διόνυσον λέγοντα·

τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω
τοῖς εὖ φρονοῦσι· τὸν μὲν ὑγιείας ἕνα,
ὃν πρῶτον ἐκπίνουσι· τὸν δὲ δεύτερον
c ἔρωτος ἡδονῆς τε· τὸν τρίτον δ' ὕπνου,
ὃν ἐκπιόντες οἱ σοφοὶ κεκλημένοι
οἴκαδε βαδίζουσ'. ὁ δὲ τέταρτος οὐκ ἔτι
ἡμέτερός ἐστ', ἀλλ' ὕβρεως· ὁ δὲ πέμπτος βοῆς·
ἕκτος δὲ κώμων· ἕβδομος δ' ὑπωπίων·
ὁ δ' ὄγδοος κλητῆρος[2]· ὁ δ' ἔνατος χολῆς·
δέκατος δὲ μανίας, ὥστε καὶ βάλλειν ποιεῖ.
πολὺς γὰρ εἰς ἓν μικρὸν ἀγγεῖον χυθεὶς
ὑποσκελίζει ῥᾷστα τοὺς πεπωκότας.

Ἐπίχαρμος δέ φησιν·

ἐκ μὲν θυσίας θοίνα . . .,
ἐκ δὲ θοίνας πόσις ἐγένετο. Β. χάριεν, ὥς γ'
ἐμοὶ δοκεῖ.[3]

d Α. ἐκ δὲ πόσιος μῶκος, ἐκ μώκου[4] δ' ἐγένεθ' ὑανία·

the reverse. For it gives food to them that take it, and strength in mind and body. In medicine it is most beneficial; it can be mixed with liquid drugs and it brings aid to the wounded. In daily intercourse, to those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it brings violence. Mix it half and half, and you get madness; unmixed, bodily collapse. Wherefore Dionysus is everywhere called physician." [a] The Delphic priestess, too, has directed certain persons to call Dionysus "health-giver." Eubulus makes Dionysus say: [b] "Three bowls only do I mix for the temperate—one to health, which they empty first, the second to love and pleasure, the third to sleep. When this is drunk up wise guests go home. The fourth bowl is ours no longer, but belongs to violence; the fifth to uproar, the sixth to drunken revel, the seventh to black eyes. The eighth is the policeman's, the ninth belongs to biliousness, and the tenth to madness and hurling the furniture. Too much wine, poured into one little vessel, easily knocks the legs from under the drinkers." And Epicharmus says: [c] "A. After the sacrifice, a feast . . . after the feast, drinking.—B. Fine, in my humble opinion!——" A. Yes, but after drinking comes mockery, after mockery filthy insult, after

[a] Kock iii. 423. Author unknown. Schweighäuser ascribed it to Alexis. *Cf.* 22 e.

[b] Kock ii. 196.

[c] Kaibel 118.

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[1] Porson: εὐθυμίαν φέρει· ἐὰν CE.

[2] F. Christ: κλήτορος CE.

[3] Dindorf adds δοκεῖ.

[4] Meineke, *cf.* Aristot. *De gen. anim.* 724 a 28: κῶμος ἐκ κώμου CE.

ἐκ δ' ὑανίας δίκα . . ., ἐκ δίκας δὲ καταδίκα,[1]
ἐκ δὲ καταδίκας πέδαι τε καὶ σφαλὸς[2] καὶ ζαμία.

Πανύασις δ' ὁ ἐποποιὸς τὴν μὲν πρώτην πόσιν ἀπονέμει Χάρισιν, Ὥραις, καὶ Διονύσῳ, τὴν δὲ δευτέραν Ἀφροδίτῃ καὶ πάλιν Διονύσῳ, Ὕβρει δὲ καὶ Ἄτῃ τὴν τρίτην. Πανύασίς φησι·

πρῶται μὲν Χάριτές τ' ἔλαχον καὶ εὐφρονες Ὧραι
μοῖραν καὶ Διόνυσος ἐρίβρομος, οἵπερ ἔτευξαν.
τοῖς δ' ἔπι Κυπρογένεια θεὰ λάχε καὶ Διόνυσος.
ἔνθα τε κάλλιστος πότος ἀνδράσι γίνεται οἴνου·
εἴ τις τόν[3] γε πίοι καὶ ἀπότροπος[4] οἰκαδ' ἀπέλθοι
δαιτὸς ἀπὸ γλυκερῆς, οὐκ ἄν ποτε πήματι κύρσαι·
ἀλλ' ὅτε τις μοίρης τριτάτης πρὸς μέτρον ἐλαύνοι
πίνων ἀβλεμέως, τότε δ' Ὕβριος αἶσα καὶ Ἄτης
γίνεται ἀργαλέα, κακὰ δ' ἀνθρώποισιν ὀπάζει.
ἀλλὰ πέπον, μέτρον γὰρ ἔχεις γλυκεροῖο ποτοῖο,
στεῖχε παρὰ μνηστὴν ἄλοχον, κοίμιζε δ' ἑταίρους·
δείδια γάρ, τριτάτης μοίρης μελιηδέος οἴνου
πινομένης, μή σ' Ὕβρις ἐνὶ φρεσὶ θυμὸν ἀέρσῃ,
ἐσθλοῖς δὲ ξενίοισι κακὴν ἐπιθῇσι τελευτήν.
ἀλλὰ πιθοῦ καὶ παῦε πολὺν πότον.

καὶ ἑξῆς περὶ ἀμέτρου οἴνου·

ἐκ γάρ οἱ Ἄτης τε καὶ Ὕβριος αἶσ' ἅμ'[5] ὀπηδεῖ.

κατὰ γὰρ τὸν Εὐριπίδην·

πληγὰς ὁ κῶμος λοίδορόν θ' ὕβριν φέρει.

ὅθεν τινὲς τὴν Διονύσου γένεσιν καὶ τὴν τῆς Ὕβρεως κατὰ ταὐτὰ γενέσθαι φασίν.

[1] H. Stephanus adds ἐκ δίκας δὲ καταδίκα.
[2] Bochart: σφάκελλος CE.
[3] Koechly adds τόν.

insult a law-suit, after the law-suit a verdict, after the verdict shackles, the stocks, and a fine."

Panyasis, the epic poet, ascribes the first toast to the Graces, the Hours, and Dionysus, the second to Aphrodite and Dionysus again, the third, however, to Violence and Ruin. He says:[a] "The first portion fell to the lot of the Graces and the merry Hours, and to noisy Dionysus, the very gods who inspired the round. For the next following the Cyprus-born goddess and Dionysus drew the lot. Here men get the greatest good from drinking wine. If a man, content with that, goes back home from the still pleasant feast, he can never meet with any harm. But if he persist to the full measure of the third round and drink to excess, there rises the bitter doom of Violence and Ruin, with evils to men in their train. So then, good sir (for thou hast a proper measure of sweet drink), go to thy wedded wife and let thy companions rest. For I fear, when that third sweet round is quaffed, that Violence may excite wrath in thy heart and crown a goodly entertainment with an evil end. Nay, obey, and cease from too much drinking." And continuing the subject of wine immoderately used, Panyasis[b] says: "After that the doom of Ruin and of Violence follows close upon the victim." According to Euripides,[c] "the revel brings blows, insult, and outrage," whence some declare that Dionysus and Hybris ("Violence") were born at the same time.

[a] *Frag. ep.* 13. [b] *Ibid.* 14. [c] *Cyclops* 534.

[4] Probably ὑπότροπος should be read, *Od.* xxi. 211.

[5] Naeke adds ἅμ'. These citations from Panyasis do not appear at this place in the MSS. In C they occur after Book xiii., in E after xv.

Ἄλεξις δέ πού φησιν ὡς

e ὁμοιότατος ἄνθρωπος οἴνῳ τὴν φύσιν
τρόπον τιν' ἐστί. τὸν γὰρ οἶνον τὸν νέον
πολλή 'στ' ἀνάγκη καὶ τὸν ἄνδρ' ἀποζέσαι
πρώτιστον ἀφυβρίσαι τ', ἀπανθήσαντα δὲ
σκληρὸν γενέσθαι, παρακμάσαντα δ' ὧν λέγω
τούτων ἁπάντων, ἀπαρυθέντα τὴν ἄνω
ταύτην ἄνοιαν ἐπιπολάζουσαν, τότε
πότιμον γενέσθαι καὶ καταστῆναι πάλιν
ἡδύν θ' ἅπασι τοὐπίλοιπον διατελεῖν.

κατὰ δὲ τὸν Κυρηναῖον ποιητήν·

f οἰνός θ' ὃς πυρὶ ἶσον ἔχει μένος, εὖτ' ἂν ἐς ἄνδρας
ἔλθῃ· κυμαίνει δ' οἷα Λίβυσσαν ἄλα
βορρῆς ἠὲ νότος· τὰ δὲ καὶ κεκρυμμένα φαίνει
βυσσόθεν· ἐκ δ' ἀνδρῶν πάντ' ἐτίναξε νόον.

ἀλλαχοῦ δὲ τοὐναντίον φησὶν Ἄλεξις·

οὐδὲν . . ἔοικ' ἄνθρωπος οἴνῳ τὴν φύσιν.
ὁ μὲν γὰρ ἀπογηρὰς ἀηδὴς γίνεται,
οἶνον δὲ τὸν παλαιότατον σπουδάζομεν.
ὁ μὲν δάκνει γάρ, ὁ δ' ἱλαροὺς ἡμᾶς ποιεῖ.

Πανύασις δὲ λέγει·

37 οἶνος γὰρ πυρὶ ἶσον ἐπιχθονίοισιν ὄνειαρ,
ἐσθλόν, ἀλεξίκακον, πάσῃ συνοπηδὸν ἀνίῃ.
ἐν μὲν γὰρ θαλίης ἐρατὸν μέρος ἀγλαΐης τε,
ἐν δὲ χοροιτυπίης, ἐν δ' ἱμερτῆς φιλότητος.
τῷ σε χρὴ παρὰ δαιτὶ δεδεγμένον[1] εὔφρονι θυμῷ
πίνειν, μηδὲ βορῆς κεκορημένον ἠύτε παῖδα
ἦσθαι πλημμύροντα, λελησμένον εὐφροσυνάων.

καὶ πάλιν·

Alexis says [a] somewhere: "Man is, in a way, much like wine in his nature; young wine, like the young man, is bound to boil up at first and do violence; but when it has lost its ferment it grows hard, and after passing the crisis of all these conditions I speak of, and having had this top froth skimmed from the surface, it is at last fit to use; it settles down again and always thereafter is pleasant to all." And according to the poet of Cyrene; [b] "There is wine, which has the strength of fire when it enters into men; it swells them as the north or south wind swells the Libyan sea, and brings to light the hidden things in the deep; so wine drives the wits from men in complete upheaval." But in another passage Alexis says just the opposite: [c] "Man is not at all like wine in his nature; for when he has grown old he loses his flavour, whereas the oldest wine is what we strive to get. The one bites, the other makes us merry." And Panyasis says: [d] "Wine is as great a boon to earthly creatures as fire. It is loyal, a defender from evil, a companion to solace every pain. Yea, wine is the desired portion of the feast and of merry-making, of the tripping dance and of yearning love. Therefore, thou shouldst receive and drink it at the feast with glad heart, and when satisfied with food thou shouldst not sit still like a child, filled to over-flowing, oblivious of the mirth." And again: [e]

[a] Kock ii. 313.
[b] Eratosthenes, frag. 34 Hiller.
[c] Kock ii. 399. [d] *Frag. ep.* 12. [e] *Ibid.* 14.

[1] Stobaeus, *Flor.* xviii. 22: δεδεμένον CE.

οἶνος δὲ[1] θνητοῖσι θεῶν πάρα δῶρον ἄριστον,
b ἀγλαός· ᾧ πᾶσαι μὲν ἐφαρμόζουσιν ἀοιδαί,
πάντες δ' ὀρχησμοί, πᾶσαι δ' ἐραταὶ φιλότητες.
πάσας δ' ἐκ κραδίας ἀνίας ἀνδρῶν ἀλαπάζει
πινόμενος κατὰ μέτρον· ὑπὲρ μέτρον δὲ χερείων.

Τίμαιος δὲ ὁ Ταυρομενίτης ἐν Ἀκράγαντι οἰκίαν τινά φησι καλεῖσθαι τριήρη ἐξ αἰτίας τοιαύτης. νεανίσκους τινὰς ἐν αὐτῇ μεθυσκομένους ἐς τοσοῦτον ἐλθεῖν μανίας ἐκθερμανθέντας ὑπὸ τῆς μέθης ὡς νομίζειν μὲν ἐπὶ τριήρους πλεῖν, χειμάζεσθαι
c δὲ χαλεπῶς κατὰ τὴν θάλασσαν· καὶ τοσοῦτον ἔκφρονας γενέσθαι ὡς τὰ ἀπὸ τῆς οἰκίας πάντα σκεύη καὶ στρώματα ῥίπτειν ὡς ἐπὶ τὴν θάλασσαν, τὴν ναῦν διὰ τὸν χειμῶνα ἀποφορτίζεσθαι δόξαν αὐτοῖς λέγειν τὸν κυβερνήτην. συναθροιζομένων οὖν πολλῶν καὶ τὰ ῥιπτόμενα διαρπαζόντων οὐδ' ὡς παύεσθαι τῆς μανίας τοὺς νεανίσκους. καὶ τῇ ἐπιούσῃ τῶν ἡμερῶν παραγενομένων τῶν
d στρατηγῶν ἐπὶ τὴν οἰκίαν ἐγκληθέντες οἱ νεανίσκοι ἔτι ναυτιῶντες ἀπεκρίναντο πυνθανομένων τῶν ἀρχόντων ὑπὸ χειμῶνος ἐνοχλούμενοι ἠναγκάσθαι ἀποφορτίσασθαι τῇ θαλάσσῃ τὰ περιττὰ τῶν φορτίων. θαυμαζόντων δὲ τῶν στρατηγῶν τὴν ἔκπληξιν τῶν ἀνδρῶν εἰς τῶν νεανίσκων, καίτοι δοκῶν τῶν ἄλλων πρεσβεύειν κατὰ τὴν ἡλικίαν, "ἐγὼ δ', ἔφη, ἄνδρες Τρίτωνες, ὑπὸ τοῦ δέους καταβαλὼν ἐμαυτὸν ὑπὸ τοὺς θαλάμους ὡς ἔνι μάλιστα κατωτάτω ἐκείμην." συγγνόντες οὖν τῇ αὐτῶν ἐκστάσει ἐπιτιμήσαντες μὴ πλείονος οἴνου ἐμφορεῖσθαι ἀφῆκαν. καὶ οἱ χάριν ἔχειν ὁμολογή-

[1] Musurus adds δὲ: ὡς οἶνος Clem. Al. *Strom.* p. 742.

" But wine is the best gift of gods to men, sparkling wine ; every song, every dance, every passionate love, goes with wine. It drives all sorrows from men's hearts when drunk in due measure, but when taken immoderately it is a bane."

Timaeus of Tauromenium says[a] that in Agrigentum there is a house which is called the " trireme " from the following circumstance. A party of young fellows were drinking in it, and became so wild when overheated by the liquor that they imagined they were sailing in a trireme, and that they were in a bad storm on the ocean. Finally they completely lost their senses, and tossed all the furniture and bedding out of the house as though upon the waters, convinced that the pilot directed them to lighten the ship because of the raging storm. Well, a great crowd gathered and began to carry off the jetsam, but even then the youngsters did not cease from their mad actions. The next day the military authorities appeared at the house and made complaint against the young men when they were still half-seas over. To the questions of the magistrates they answered that they had been much put to it by a storm and had been compelled to throw into the sea the superfluous cargo. When the authorities expressed surprise at their insanity, one of the young men, though he appeared to be the eldest of the company, said to them, " Ye Tritons, I was so frightened that I threw myself into the lowest possible place in the hold and lay there." The magistrates, therefore, pardoned their delirium, but sentenced them never to drink too much, and let them go. They grate-

[a] *F.H.G.* i. 221.

e σαντες . . . " ἂν λιμένος, ἔφη, τύχωμεν ἀπαλλαγέντες τοσούτου κλύδωνος, Σωτῆρας ὑμᾶς ἐπιφανεῖς[1] μετὰ τῶν θαλασσίων δαιμόνων ἐν τῇ πατρίδι ἱδρυσόμεθα ὡς αἰσίως ἡμῖν ἐπιφανέντας." ἐντεῦθεν ἡ οἰκία τριήρης ἐκλήθη.

Φιλόχορος δέ φησιν ὅτι οἱ πίνοντες οὐ μόνον ἑαυτοὺς ἐμφανίζουσιν οἵτινές εἰσιν, ἀλλὰ καὶ τῶν ἄλλων ἕκαστον ἀνακαλύπτουσι παρρησίαν ἄγοντες. ὅθεν " οἶνος καὶ ἀλήθεια " λέγεται καὶ " ἀνδρὸς
f δ' οἶνος ἔδειξε νόον " καὶ τὸ νικητήριον ἐν Διονύσου τρίπους. καὶ γὰρ ἐκ τρίποδος λέγειν φαμὲν τοὺς ἀληθεύοντας· δεῖ δὲ νοεῖν τρίποδα τοῦ Διονύσου τὸν κρατῆρα. ἦν γὰρ τὸ ἀρχαῖον δύο γένη τριπόδων, οὓς καλεῖσθαι λέβητας συνέβαινεν ἀμφοτέρους· ἐμπυριβήτης ὁ καὶ λοετροχόος. Αἰσχύλος·

τὸν μὲν τρίπους ἐδέξατ' οἰκεῖος λέβης
αἰεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.

38 ὁ δ' ἕτερος κρατὴρ καλούμενος. Ὅμηρος· " ἕπτ' ἀπύρους τρίποδας." ἐν τούτοις δὲ τὸν οἶνον ἐκίρνων· καὶ οὗτός ἐστιν ὁ τῆς ἀληθείας οἰκεῖος τρίπους. διὸ Ἀπόλλωνος μὲν οἰκεῖος διὰ τὴν ἐκ μαντικῆς ἀλήθειαν, Διονύσου δὲ διὰ τὴν ἐν μέθῃ. Σῆμος δ' ὁ Δήλιός φησι· " τρίπους χαλκοῦς, οὐχ ὁ Πυθικός, ἀλλ' ὃν νῦν λέβητα καλοῦσιν. οὗτοι δ' ἦσαν οἱ μὲν ἄπυροι, εἰς οὓς τὸν οἶνον εἰσεκεράννυον, οἱ δὲ λοετροχόοι, ἐν οἷς τὸ ὕδωρ ἐθέρμαινον,
b καὶ ἐμπυριβῆται. καὶ τούτων ἔνιοι ὠτώεντες,

[1] Meincke: ἐπιφανῶς CE.

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[a] *F.H.G.* i. 387.

[b] " In vino veritas," *cf.* Alcaeus, *P.L.G.*[4] frag. 57.

fully promised. . . "If," said he, "we ever make port after this awful tempest, we shall rear altars in our country to you, as Saviours in visible presence, side by side with the sea gods, because you appeared to us so opportunely." This is why the house was called the "trireme."

Philochorus says [a] that drinkers not only reveal what they are, but also disclose the secrets of everybody else in their outspokenness. Hence the saying, "wine is truth also," [b] and "wine revealeth the heart of man." [c] Hence also the tripod as prize of victory in the festival of Dionysus. For of those who speak the truth we say that they "speak from the tripod," [d] and it must be understood that the mixing-bowl is Dionysus's tripod. For in ancient times there were two sorts of tripods, both of which came to be termed cauldrons. The one called "bath-pourer" was also made to stand over a fire. Thus Aeschylus [e]: "This was contained in the household cauldron, tripod-mounted, which ever keeps its station above the fire." The other is the so-called *krater* ("mixing-bowl"). Homer [f]: "seven tripods, unspoiled by fire." In these they used to mix their wine, and this is "the veritable tripod of truth." Wherefore the tripod is proper to Apollo because of its prophetic truth, while to Dionysus it is proper because of the truth of wine. Now Semus of Delos says: [g] "Bronze tripod; not the Pythian, but rather what is now termed cauldron. Of these some were not intended for fire, and in them they mixed wine; others were pitchers for the bath, in which they heated water, and they were made to stand over a fire. Of these latter some had handles,

[a] Theognis 500. [d] Like the Delphic priestess.
[e] *T.G.F.*[2] 3. [f] *Iliad* ix. 122. [g] *F.H.G.* iv. 495.

τρίποδα δὲ τὴν ὑπόβασιν ἔχοντες τρίποδες ὠνομάζοντο."

Φησί που Ἔφιππος·

A. οἴνου σε πλῆθος πόλλ' ἀναγκάζει λαλεῖν.
B. οὐκοῦν μεθύοντάς φασι τἀληθῆ λέγειν.

Ἀντιφάνης·

κρύψαι, Φειδία,
ἅπαντα τἄλλα τις δύναιτ' ἂν πλὴν δυοῖν,
οἰνόν τε πίνων εἰς ἔρωτά τ' ἐμπεσών.
ἀμφότερα μηνύει γὰρ ἀπὸ τῶν βλεμμάτων
c καὶ τῶν λόγων ταῦθ'· ὥστε τοὺς ἀρνουμένους,
μάλιστα τούτους · · · [1] καταφανεῖς ποιεῖ.

Φιλόχορος δέ φησιν Ἀμφικτύονα τὸν Ἀθηναίων βασιλέα μαθόντα παρὰ Διονύσου τὴν τοῦ οἴνου κρᾶσιν πρῶτον κεράσαι. διὸ καὶ ὀρθοὺς γενέσθαι τοὺς ἀνθρώπους οὕτω πίνοντας, πρότερον ὑπὸ τοῦ ἀκράτου καμπτομένους· καὶ διὰ τοῦτο ἱδρύσασθαι βωμὸν ὀρθοῦ Διονύσου ἐν τῷ τῶν Ὡρῶν ἱερῷ· αὗται γὰρ καὶ τὸν τῆς ἀμπέλου καρπὸν ἐκτρέφουσι. πλησίον δ' αὐτοῦ καὶ ταῖς Νύμφαις
d βωμὸν ἔδειμεν, ὑπόμνημα τοῖς χρωμένοις τῆς κράσεως ποιούμενος· καὶ γὰρ Διονύσου τροφοὶ αἱ Νύμφαι λέγονται. καὶ θέσμιον ἔθετο προσφέρεσθαι μετὰ τὰ σιτία ἄκρατον μόνον ὅσον γεύσασθαι, δεῖγμα τῆς δυνάμεως τοῦ ἀγαθοῦ θεοῦ, τὸ δὲ λοιπὸν ἤδη κεκραμένον, ὁπόσον ἕκαστος βούλεται· προσεπιλέγειν δὲ τούτῳ τὸ τοῦ Διὸς σωτῆρος ὄνομα διδαχῆς καὶ μνήμης ἕνεκα τῶν πινόντων, ὅτι οὕτω πίνοντες ἀσφαλῶς σωθήσονται. Πλάτων δ' ἐν δευτέρῳ Νόμων τὴν τοῦ οἴνου χρῆσίν φησιν ὑγιείας ἕνεκα ὑπάρχειν.

but having three feet as a base they were called tripods."

Ephippus says somewhere :[a] "A. Too much wine makes you babble too much.—B. Ay, but they say that men in their cups speak the truth." And Antiphanes[b]: "One may hide all else, Pheidias, but not these two things—that he is drinking wine, and that he has fallen in love. Both of these betray him through his eyes and through his words, so that the more he denies, the more they make it plain."

Philochorus[c] has this: "Amphictyon, king of Athens, learned from Dionysus the art of mixing wine, and was the first to mix it. So it was that men came to stand upright, drinking wine mixed, whereas before they were bent double by the use of unmixed. Hence he founded an altar of the 'upright' Dionysus in the shrine of the Seasons; for these make ripe the fruit of the vine. Near it he also built an altar to the Nymphs to remind devotees of the mixing; for the Nymphs are said to be the nurses of Dionysus. He also instituted the custom of taking just a sip of unmixed wine after meat, as a proof of the power of the good god, but after that they might drink mixed wine, as much as each man chose. They were also to repeat over this cup the name of Zeus the Saviour as a warning and reminder to drinkers that only when they drank in this fashion would they surely be safe." Plato in the second book of the *Laws*[d] says that the use of wine is designed to promote health.

[a] Kock ii. 263.
[b] Kock ii. 114.
[c] *F.H.G.* i. 387.
[d] 674 B.

[1] A lost ταῦτα seems to be the subject.

e Ἀπὸ τοῦ κατὰ μέθην δὲ καταστήματος καὶ ταύρῳ παρεικάζουσι τὸν Διόνυσον καὶ παρδάλει διὰ τὸ πρὸς βίαν τρέπεσθαι τοὺς ἐξοινωθέντας. Ἀλκαῖος·

ἄλλοτε μὲν μελιαδέος, ἄλλοτε δ'
ὀξυτέρου τριβόλων ἀρυτημένοι.

εἰσὶ δ' οἳ καὶ θυμικοὶ γίνονται· τοιοῦτος δ' ὁ ταῦρος. Εὐριπίδης·

ταῦροι δ' ὑβρισταὶ κεἰς κέρας θυμούμενοι.

f διὰ δὲ τὸ μάχιμον καὶ θηριώδεις ἔνιοι γίνονται· ὅθεν καὶ τὸ παρδαλῶδες.

Καλῶς οὖν Ἀρίστων ὁ Κεῖός φησιν ἥδιστον ποτὸν εἶναι τὸν ἅμα μὲν γλυκύτητος, ἅμα δ' εὐωδίας κοινωνοῦντα. διὸ καὶ τὸ καλούμενον νέκταρ κατασκευάζειν τινὰς περὶ τὸν Λυδίας Ὄλυμπον οἶνον καὶ κηρία συγκιρνάντας εἰς ταὐτὰ
39 καὶ τὰ τῶν ἀνθῶν εὐώδη. οἶδα δ' ὅτι Ἀναξανδρίδης τὸ νέκταρ οὐ ποτόν, ἀλλὰ τροφὴν εἶναι λέγει θεῶν·

τὸ νέκταρ ἐσθίω πάνυ
μάττων διαπίνω τ' ἀμβροσίαν καὶ τῷ Διὶ
διακονῶ καὶ σεμνός εἰμ' ἑκάστοτε
Ἥρᾳ λαλῶν καὶ Κύπριδι παρακαθήμενος.

καὶ Ἀλκμὰν δέ φησι "τὸ νέκταρ ἔδμεναι" αὐτούς· καὶ Σαπφὼ δέ φησιν·

ἀμβροσίας μὲν
κρατὴρ ἐκέκρατο,
Ἑρμᾶς δ' ἔλεν ὄλπιν
θεοῖς οἰνοχοῆσαι.

b ὁ δ' Ὅμηρος θεῶν πόμα τὸ νέκταρ οἶδεν· Ἴβυκος δέ φησι τὴν ἀμβροσίαν τοῦ μέλιτος κατ' ἐπίτασιν

From the condition produced by wine they liken Dionysus to a bull or a leopard, because they who have indulged too freely are prone to violence. Alcaeus [a]: "Sometimes drawing for themselves honey-like sweetness, sometimes, again, what is sharper than caltrops." There are some drinkers who become full of rage, like a bull. Euripides [b]: "Insolent bulls, driving rage into their horns." Some, also, become like wild beasts in their desire to fight, whence the likeness to a panther.

Rightly, then, Ariston of Ceos says that the pleasantest drink is that which has its share both of sweetness and of fragrance. Wherefore, he says, certain peoples in the neighbourhood of the Lydian Olympus prepare "nectar" by mixing in the same potion wine, honey, and sweet-smelling flowers. Now I am aware that Anaxandrides declares [c] that nectar is not a drink, but a food of the gods: "I eat nectar, chewing it well, and I drink now and then ambrosia; I am a minister to Zeus, and I can boast of gossiping when I like with Hera, or sitting beside Kypris." Alcman also says [d] the gods "eat nectar." Sappho, too: [e] "There stood a mixing-bowl filled with ambrosia, while Hermes grasped the pitcher to serve the gods." Homer, however, knows of nectar only as a drink of the gods; and Ibycus [f] declares in exaggerated praise that ambrosia has ninefold the

[a] *P.L.G.*[4] frag. 47.
[b] *Bacchae* 743.
[c] Kock ii. 160.
[d] *P.L.G.*[4] frag. 100.
[e] *Ibid.* 51.
[f] *Ibid.* 33.

ἐννεαπλασίαν ἔχειν γλυκύτητα, τὸ μέλι λέγων ἕνατον εἶναι μέρος τῆς ἀμβροσίας κατὰ τὴν ἡδονήν.

οὐδεὶς φιλοπότης ἐστὶν ἄνθρωπος κακός.
ὁ γὰρ διμάτωρ Βρόμιος οὐ χαίρει συνὼν
ἀνδράσι πονηροῖς οὐδ' ἀπαιδεύτῳ βίῳ,

φησὶν Ἄλεξις, καὶ ὅτι οἶνος

φιλολόγους πάντας ποιεῖ τοὺς πλείονα
πίνοντας αὐτόν.

c ὁ δὲ ποιήσας τὸ εἰς Κρατῖνον ἐπίγραμμά φησιν·

οἶνός τοι χαρίεντι πέλει μέγας ἵππος ἀοιδῷ,
ὕδωρ δὲ πίνων χρηστὸν οὐδὲν ἂν τέκοις.
ταῦτ' ἔλεγεν, Διόνυσε, καὶ ἔπνεεν οὐχ ἑνὸς ἀσκοῦ
Κρατῖνος, ἀλλὰ παντὸς ὠδώδει πίθου.
τοιγάρ οἱ στεφάνων δόμος ἔβρυεν, εἶχε δὲ κιττῷ
μέτωπον οἷα καὶ σὺ κεκροκωμένον.

Πολέμων φησὶν ἐν Μουνυχίᾳ ἥρωα Ἀκρατοπότην τιμᾶσθαι, παρὰ δὲ Σπαρτιάταις Μάττωνα καὶ Κεράωνα ἥρωας ὑπό τινων μαγείρων ἱδρῦσθαι ἐν
d τοῖς φειδιτίοις. τιμᾶται δὲ καὶ ἐν Ἀχαίᾳ Δειπνεὺς ἀπὸ τῶν δείπνων σχὼν τὴν προσηγορίαν.

Ἐκ τροφῆς ξηρᾶς "οὔτ' ἂν σκώμματα γένοιτο, οὔτ' αὐτοσχέδια ποιήματα," ἀλλὰ μὴν οὐδὲ κόμπος οὐδὲ ψυχῆς ἀλαζονεία. καλῶς οὖν ἐν τῷ "πῇ ἔβαν εὐχωλαὶ ἂς ἐν Λήμνῳ ἠγοράασθε, ἔσθοντες κρέα πολλὰ καὶ πίνοντες οἴνου κρατῆρας ἐπιστεφέας" ἐπεσημήνατο ὁ γραμματικὸς Ἀρίστ-
e αρχος περιγράφων τὸν στίχον, ὃς ἀπὸ[1] κρεωφαγίας αὐχεῖν ποιεῖ τοὺς Ἕλληνας. οὐ γὰρ ἀπὸ πάσης εὐθυμίας καὶ πληρώσεως τὸ καυχᾶσθαι

[1] Eustath. 1198. 15 : ὑπὲρ CE. *Cf.* Schol. *Iliad* xx. 84.

sweetness of honey, when he says that honey is the ninth part of ambrosia in sweetness.

"No man who is fond of drinking is base. For the twice-mothered [a] Bromius delights not in the company of wicked men or untutored ways," says Alexis;[b] and he adds that wine "makes all fond of talk who drink it too freely." The author of the epigram on Cratinus says:[c] "'Wine,' I aver, 'is a mighty horse to the witty bard, but you that drink water can never produce anything good.' Thus spoke Cratinus, O Dionysus, and breathed not of one wine-skin, but reeked of every cask. Therefore his halls teemed with chaplets, and he had a brow like thine, yellow with the ivy berry." Polemon says [d] that in Munichia honours are paid to a hero Acratopotes ("Drinker of unmixed wine"), and that among the Spartans statues of heroes named Matton ("Kneader") and Ceraon ("Mixer") have been set up by certain cooks in the public mess. In Achaea, also, Deipneus, who got his name from *deipna* ("dinners"), is held in honour.

"From dry food no jests will grow nor impromptu verses"—nor yet, again, will conceit or boasting of spirit. Rightly, therefore, the line,[e] "whither are gone the boasts ye uttered in Lemnos, when ye ate much flesh and drank goblets brimming with wine," is bracketed by the scholar Aristarchus in his notes, because it represents the Greeks as boasting after eating meat. For boasting, ridicule, and jests spring

[a] Referring to the second birth of Dionysus from the thigh of Zeus.
[b] Kock ii. 400.
[c] *Anth. Pal.* xiii. 29, Kock i. 74.
[d] Frag. 40 Preller; *cf.* 173 f.
[e] *Iliad* viii. 231.

καὶ σκώπτειν καὶ γελοιάζειν, ἀπὸ δὲ τῆς ἀλλοιούσης τὴν γνώμην καὶ πρὸς τὸ ψευδὲς τρεπούσης, ἣ γίνεται κατὰ τὴν μέθην. διὸ Βακχυλίδης φησί·

γλυκεῖ' ἀνάγκα
σευομένα κυλίκων θάλπησι θυμόν·
Κύπριδος δ' ἐλπὶς διαιθύσσει φρένας
ἀμμιγνυμένα Διονυσίοισι δώροις.
f ἀνδράσι δ' ὑψοτάτω πέμπει μερίμνας·
αὐτίκα μὲν πόλεων κρήδεμνα λύει,
πᾶσι δ' ἀνθρώποις μοναρχήσειν δοκεῖ.
χρυσῷ δ' ἐλέφαντί τε μαρμαίρουσιν οἶκοι
πυροφόροι δὲ κατ' αἰγλήεντα πόντον[1] . . .
νῆες ἄγουσιν ἀπ' Αἰγύπτου μέγιστον
πλοῦτον· ὣς πίνοντος ὁρμαίνει κέαρ.

40 Σοφοκλῆς δέ φησι·

. . .[2] τὸ μεθύειν πημονῆς λυτήριον.

οἱ δ' ἄλλοι ποιηταί φασι τὸν "οἶνον εὐφρονα καρπὸν ἀρούρης." καὶ ὁ τῶν ποιητῶν δὲ βασιλεὺς τὸν Ὀδυσσέα παράγει λέγοντα· "ὅς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς πανημέριος πολεμίζῃ, θαρσαλέον νύ οἱ ἦτορ," καὶ τὰ ἑξῆς.

Ὅτι Σιμωνίδης τὴν αὐτὴν ἀρχὴν τίθησιν οἴνου καὶ μουσικῆς. ἀπὸ μέθης καὶ ἡ τῆς κωμῳδίας καὶ ἡ τῆς τραγῳδίας εὕρεσις ἐν Ἰκαρίῳ τῆς
b Ἀττικῆς εὑρέθη,[3] καὶ κατ' αὐτὸν τὸν τῆς τρύγης καιρόν· ἀφ' οὗ δὴ καὶ τρυγῳδία τὸ πρῶτον ἐκλήθη ἡ κωμῳδία.

τὴν παυσίλυπον ἄμπελον δοῦναι βροτοῖς.
οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι,

not from every kind of heartiness and fullness, but only from that which alters the spirit so completely that it inclines to illusion, which happens only through wine. Wherefore Bacchylides says :[a] "A sweet compelling impulse issues from the cups and warms the heart ; and hope of love fulfilled speeds through the brain when mingled with the gifts of Dionysus, sending the thoughts of men to topmost heights. Soon it breaks down even the battlements of cities, and every man dreams of being a monarch. With gold, yes, and with ivory, his house glitters ; wheat-laden ships carry over the shining sea mighty wealth from Egypt. Thus does the drinker's heart leap with fancies." Sophocles, too, says[b] that "to be full of wine is the solvent of pain," while other poets declare that "wine is the fruit of the glebe that makes the heart merry" ;[c] and the prince of poets makes Odysseus say :[d] "If a man hath had his fill of wine and food, though he fight all day, yet is his heart brave within him," et cetera.

Simonides[e] ascribes the same origin to wine and to literature. Inspired by wine, both comedy and tragedy were invented in Icarium,[f] a village of Attica, at the very time of the vintage (*trygê*). Hence comedy was at first called *trygoedia*. "The vine, antidote to sorrow, was given to mortals ; without wine Love lives not, and every other joy of mortals

[a] *P.L.G.*[4] frag. 27. [b] *T.G.F.*[2] 295.
[c] *Iliad* iii. 246. [d] *Iliad* xix. 167. [e] *P.L.G.*[4] frag. 221.
[f] Icaria (which Casaubon reads in the text). Here Thespis produced the first tragedies.

[1] Erfurdt supplies πόντον.
[2] Cobet supplied κακὸν, which is inappropriate in this context.
[3] The tautology seems to be the fault of the epitomator.

Εὐριπίδης ἐν Βάκχαις φησί. καὶ Ἀστυδάμας δέ φησι·

θνητοῖσι τὴν ἀκεσφόρον
λύπης ἔφηνεν οἰνομήτορ' ἄμπελον.—

[a] συνεχῶς μὲν γὰρ ἐμπιπλάμενος ἀμελὴς γίνεται ἄνθρωπος, ὑποπίνων δὲ πάνυ φροντιστικός,

Ἀντιφάνης φησίν.

οὐ μεθύω τὴν φρόνησιν, ἀλλὰ τὸ τοιοῦτον μόνον, τὸ διορίζεσθαι βεβαίως τῷ στόματι τὰ γράμματα,

φησὶν Ἄλεξις.

Σέλευκος δέ φησι τὸ παλαιὸν οὐκ εἶναι ἔθος οὔτ' οἶνον ἐπὶ πλεῖον οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἕνεκα τοῦτο δρῶντας. διὸ καὶ θοίνας καὶ θαλείας καὶ μέθας ὠνόμαζον· τὰς μὲν ὅτι διὰ θεοὺς οἰνοῦσθαι δεῖν ὑπελάμβανον, τὰς δ' ὅτι θεῶν χάριν ἡλίζοντο καὶ συνήεσαν. τοῦτο
[d] γάρ ἐστι τὸ "δαῖτα θάλειαν." τὸ δὲ μεθύειν φησὶν Ἀριστοτέλης τὸ μετὰ τὸ θύειν αὐτῷ χρῆσθαι.

θεοῖσι μικρὰ θύοντας τέλη,
τῶν βουθυτούντων ὄντας εὐσεβεστέρους,

Εὐριπίδης φησί. καὶ σημαίνει ὧδε τὸ τέλος τὴν θυσίαν. καὶ Ὅμηρος·

οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅταν εὐφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα.

τελετάς τε καλοῦμεν τὰς ἔτι μείζους καὶ μετά τινος μυστικῆς παραδόσεως ἑορτὰς τῶν εἰς αὐτὰς

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[a] 772.
[b] *T.G.F.*[2] 780.
[c] Kock ii. 123.
[d] Kock ii. 403.

dies," says Euripides in the *Bacchae*.[a] And Astydamas also says :[b] "He revealed to mortals that cure for sorrow, the vine, mother of wine."—"If a man fill himself too continually he loses thought, but if he drink moderately he becomes full of ideas," says Antiphanes.[c] "I have drunk not to the clouding of my reason, but just so much that I can still surely distinguish the syllables with my tongue," says Alexis.[d]

Seleucus maintains that in old times it was not the custom to indulge in too much wine or in any other luxury, except in honour of the gods. Hence they named their carousals either *thoinai* or *thaleiai* or *methai*—the first, because they thought it their duty to take wine for the gods' sake,[e] the second because they gathered and came together to grace the gods.[f] This, namely, is the meaning of *daita thaleian* ("bountiful feast").[g] As for the term *methê* ("drunkenness") Aristotle says[h] that the verb *methyo* ("get drunk") comes from the use of wine after sacrifice.

"Sacrificing but meagre offerings in rites to the gods, albeit more pious than they who offer oxen," says Euripides.[i] In this way he indicates that the word "rite" means "festival." Homer, too, has these lines :[k] "As for me, I say that no more precious rite can be celebrated than when mirth possesseth the whole people." Further, we call by the name of "mystic rites" those festivals which are still more important and are accompanied by certain traditional mysteries, deriving the name from the large

[e] As though θοίνη were θεοί + οἶνος.
[f] Joining θεοί and ἀλίζω to make θάλεια.
[g] *i.e.* a feast where men gather to honour the gods; *cf.* 24 b.
[h] Frag. 102 Rose; μεθύω quasi μετὰ τὸ θύειν.
[i] *T.G.F.*[2] 458. [k] *Od.* ix. 5.

e δαπανημάτων ἕνεκα. τελεῖν γὰρ τὸ δαπανᾶν, καὶ πολυτελεῖς οἱ πολλὰ ἀναλίσκοντες καὶ εὐτελεῖς οἱ ὀλίγα. φησὶν Ἄλεξις·

τοὺς εὐτυχοῦντας ἐπιφανῶς
δεῖ ζῆν φανεράν τε τὴν δόσιν τὴν τοῦ θεοῦ
ποιεῖν· ὁ γὰρ θεὸς[1] δεδωκὼς τἀγαθὰ
ὧν μὲν πεποίηκεν οἴεται χάριν τινὰ
ἔχειν ἑαυτῷ· τοὺς ἀποκρυπτομένους δὲ καὶ
πράττειν μετρίως φάσκοντας ἀχαρίστους ὁρῶν
f ἀνελευθέρως τε ζῶντας ἐπὶ καιροῦ τινος
λαβὼν ἀφείλεθ' ὅσα δεδωκὼς ἦν πάλαι.

Τοσαῦτα οἰνολογήσαντος ἤτοι περὶ οἴνων εἰπόντος· λαφύσσοντος οἴνων ὀνόματα.[2]

Οὐ χαίρει τῷ πόματι ἐκ πρώτης ἐθισθεὶς ἀνατροφῆς ὑδροποτεῖν.

ἡδὺ . . . ἐστ' ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλυίῃ
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,

Ἡσίοδος ἐν τῇ Μελαμποδίᾳ φησίν.

Οὔ τινι ὑμῶν ἐπῆλθε περὶ ὑδάτων[3] εἰπεῖν τι, ἀφ' ὧν καὶ ὁ οἶνος ἀφύεται, καίτοι Πινδάρου τοῦ μεγαλοφωνοτάτου ἄριστον πάντων εἶναι τὸ ὕδωρ
41 φήσαντος. Ὅμηρος μὲν οὖν ὁ θειότατος καὶ τροφιμώτατον αὐτὸ οἶδεν ἐν οἷς "αἰγείρων ὑδατοτρεφέων" ἄλσος λέγει. ἐπαινεῖ δὲ καὶ τὸ διαυγὲς

[1] Hermann adds *θεὸς*.
[2] These two lines are in the margin of C, not in E.
[3] E: *ὕδατος* C. Dindorf thinks something is lost after *εἰπεῖν τι*, *e.g. πίθοι* ("casks") *ἀφ' ὧν καὶ ὁ οἶνος ἀφύσσεται* or *ἀφύεται*, *cf. Od.* xxiii. 305.

[a] *Telos*, "rite," also means "toll," "expense."

sums expended upon them.[a] For *telein* means to spend generously, and those who spend much are called *polyteleis*, those who spend little, *euteleis*.[b] Alexis says:[c] "The prosperous should live ostentatiously, and so make plain the god's bounty. For the god who has bestowed these blessings thinks that a man should feel grateful to him for what he has done. But when men try to hide their fortune, alleging that they are but indifferently well off, the god sees that they are ungrateful and are living meanly, and at the first opportunity he seizes and wrests from them all that he has given before."

All this is said by way of oenologizing, or talking about wines; gulping down,[d] as it were, all the names of wines.

He who has been accustomed from his earliest upbringing to drink water takes no pleasure in the cup.

"Pleasant it is, at the feast and the bounteous banquet, for men to enjoy themselves with stories after they are satisfied with eating," says Hesiod in the epic tale of Melampus.[e]

It has not occurred to any of you to speak about waters, although from its mixture with water the wine is drawn for drinking. And yet the grandiloquent Pindar has said that "of all things water is best."[f] The divine Homer knows that it is very nourishing, in the lines where he speaks of a grove "of poplars nurtured by water."[g] He also praises its clear-

[b] *Polyteleis*, "much-spending," "lavish;" *euteleis*, "spending for what is easily paid for," hence "cheap," "mean."

[c] Kock ii. 394.

[d] The word is Homeric (*Iliad* xi. 176, etc.), showing that the writer of the note took it from Athenaeus.

[e] Frag. 192 Rzach. [f] *Ol.* i. 1. [g] *Od.* xvii. 208.

αὐτοῦ· "κρῆναι πίσυρες ῥέον ὕδατι λευκῷ." τὸ δὲ δὴ κοῦφον καὶ πλείονος τιμῆς ἄξιον ἱμερτὸν καλεῖ· ἱμερτὸν οὖν φησι τὸν Τιταρήσιον, ὃς τῷ "Πηνειῷ συμμίσγεται." καὶ τοῦ ῥυπτικοῦ δὲ ὕδατος μέμνηται· ὃ ἀποδεχόμενος καὶ Πραξαγόρας ὁ Κῷος . . .[1] καλὸν εἶναι λέγει·

καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι.

b διαστέλλει δὲ καὶ γλυκὺ ὕδωρ ἀπὸ πλατέος, τὸν μὲν Ἑλλήσποντον εἶναι λέγων πλατύν, ὑπὲρ δὲ θατέρου φράζων "στήσαμεν νῆας ἀγχοῦ ὕδατος γλυκεροῖο." οἶδε δὲ καὶ τὴν τοῦ[2] χλιαροῦ φύσιν πρὸς τὰ τραύματα. τὸν γοῦν Εὐρύπυλον τρωθέντα ἐκ τούτου καταιονᾷ· καίτοι εἰ ἐπισχεῖν ἔδει τὴν αἱμορραγίαν, τὸ ψυχρὸν ἐπιτήδειον ἦν συστρέφον καὶ συσφίγγον. εἰς δὲ τὸ παρηγορῆσαι τὰς ὀδύνας c τῷ θερμῷ ἐπαιονᾷ θέλγειν δυναμένῳ. ἐστὶ δὲ παρ' αὐτῷ τὸ λιαρὸν θερμόν. ἐναργῶς δὲ τοῦτο δείκνυσιν ἐν τῷ περὶ τῶν Σκαμάνδρου πηγῶν·

ἡ μὲν γάρ, φησίν, ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς γίνεται ἐξ αὐτῆς ὡσεὶ πυρὸς αἰθομένοιο.

ἆρά γε τοῦτο λιαρόν ἐστιν ἀφ' οὗ πυρὸς ἀτμὶς καὶ καπνὸς ἔμπυρος ἀναφέρεται; περὶ δὲ τῆς ἑτέρας πηγῆς λέγει ὡς θέρους

ῥέει εἰκυῖα χαλάζῃ
ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.

d εἰωθὼς δὲ λέγειν καὶ τοὺς νεοτρώτους θερμῷ περιρρεῖσθαι αἵματι ἐπὶ μὲν Ἀγαμέμνονός φησιν·

[1] Kaibel marks a lacuna. [2] Brunck adds τοῦ.

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[a] *Od.* v. 70. [b] *Iliad* ii. 753.
[c] *Od.* vi. 87. [d] *Iliad* vii. 26.
[e] Perhaps because salt was extracted from the broad

ness: "Four fountains gushed with water white."[a] Whatever flows lightly and is of unusual value he calls desirable. Thus he speaks of the Titaresius, which "flows into the Peneius,"[b] as desirable. He also mentions water fit for cleansing in a passage which Praxagoras of Cos accepts with approval . . . Homer speaks of it as "good":[c] "It flows past, good for cleansing even very soiled garments." Moreover, he distinguishes fresh water from "broad": in speaking of the Hellespont,[d] he uses the term "broad."[e] But of fresh water he says:[f] "We stayed our ships near a well of fresh water." He also knows the good qualities of hot water in the treatment of wounds. For he makes of this a fomentation to apply to Eurypylus when he was wounded.[g] And yet if one had merely to check the flow of blood, cold water would have been suitable, since it hardens and contracts the flesh; but for dulling pain Homer causes Eurypylus to be bathed with hot water, since it is potent for soothing. In Homer, too, the word *liaros* means hot. This he makes quite clear in the passage about the sources of the Scamander:[h] "The one," he says, "flows with hot water, and about it smoke rises up as from a blazing fire." Must not this be hot, when from it a fiery vapour and hot smoke rise into the air? But concerning the other spring he says that in summer "it flows like hail or chilling snow or ice which forms from water." And just as he is wont to say of fresh wounds that the warm blood flows round them, so, in the case of Agamemnon, he says[i] "while yet the blood welled

ocean. For πλατύ, meaning "salt" or "brackish," see Herod. ii. 108. *Cf.* Eng. "flat" as applied to taste.

[f] *Od.* xii. 305.
[g] *Iliad* xi. 830.
[h] *Iliad* xxii. 149.
[i] *Iliad* xi. 266.

ὄφρα οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.

ἐπὶ δὲ τοῦ φεύγοντος μετὰ τὸ βληθῆναι ἐλάφου μεταφράζων φησίν·

ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρῃ.

Ἀθηναῖοι δὲ μετάκερας καλοῦσι τὸ χλιαρόν, ὡς Ἐρατοσθένης φησίν·

ὑδαρῆ φησὶ καὶ μετάκερας.

Τῶν δ' ἄλλων ὑδάτων τὰ μὲν ἐκ πετρῶν φερόμενα δνοφερὰ καλεῖ ὡς ἀχρεῖα δηλονότι· τὰ δὲ
e κρηναῖα καὶ διὰ πλείονος γῆς καὶ εὐκάρπου φερόμενα τῶν ἄλλων προκρίνει, ὡς καὶ Ἡσίοδος·

κρήνης ἀενάου καὶ ἀπορρύτου, ἥ τ' ἀθόλωτος.

καὶ Πίνδαρος·

μελιγαθὲς ἀμβρόσιον ὕδωρ
Τιλφώσσας ἀπὸ καλλικρήνου.

κρήνη δ' ἐν Βοιωτίᾳ ἡ Τιλφῶσσα· ἀφ' ἧς Ἀριστοφάνης φησὶ Τειρεσίαν πιόντα διὰ γῆρας οὐχ ὑπομείναντα τὴν ψυχρότητα ἀποθανεῖν. Θεόφραστος
f δέ φησιν ἐν τῷ περὶ ὑδάτων τὸ Νείλου ὕδωρ πολυγονώτατον καὶ γλυκύτατον· διὸ καὶ λύειν τὰς κοιλίας τῶν πινόντων μῖξιν ἔχον λιτρώδη. ἐν δὲ τῷ περὶ φυτῶν ἐνιαχοῦ φησιν ὕδωρ γίνεσθαι παιδογόνον ὡς ἐν Θεσπιαῖς, ἐν Πύρρᾳ δὲ ἄγονον. καὶ τῶν γλυκέων δέ φησιν ὑδάτων ἔνια ἄγονα ἢ οὐ πολύγονα, ὡς τὸ ἐν Φέτᾳ καὶ τὸ ἐν Πύρρᾳ.
42 αὐχμῶν δέ ποτε γενομένων περὶ τὸν Νεῖλον ἐρρύη τὸ ὕδωρ ἰῶδες καὶ πολλοὶ τῶν Αἰγυπτίων ἀπώλοντο. μεταβάλλειν τέ φησιν οὐ μόνον τὰ πικρὰ τῶν ὑδάτων, ἀλλὰ καὶ τὸ ἁλυκὸν καὶ ὅλους ποταμούς,

up warm from his wound" (employing the word *thermos*), but, on the other hand, of the stag which flees after being shot, he says (changing the word to *liaros*),[a] "while the blood is warm and his limbs are strong to move." But Athenians call what is warm *metakeras* ("lukewarm"), according to Eratosthenes: "diluted," he says, "and lukewarm."

Regarding other waters, Homer calls those which flow from rocks "dark,"[b] meaning "unfit for use." He prefers to all others the water of springs and those which flow through fertile and rather deep soil, as Hesiod does also:[c] "A spring perpetual and ever flowing, which has not been fouled." And Pindar says:[d] "Ambrosial water, honeyed delight, flows from the fair spring of Tilphossa." This Tilphossa is a spring in Boeotia, from which, Aristophanes says, Teiresias drank; but not being able to bear its coldness because of his age he died. Theophrastus, in his work *On Waters*,[e] says that Nile water is very fertilizing and fresh. Hence it loosens the drinker's bowels, since it contains a soda ingredient. In his work *On Plants*[f] he says that in some places water occurs which promotes conception, as in Thespiae, whereas in Pyrrha it produces sterility. He also says[g] that some fresh waters are sterile or not very favourable to conception, like that in Pheta or in Pyrrha. And once, when droughts had occurred in the Nile valley, the flow of water became poisonous and many Egyptians died. He further says that many bitter waters as well as salt water and entire rivers change

[a] *Iliad* xi. 477.
[b] *Iliad* ix. 15.
[c] *Op.* 595.
[d] *P.L.G.*[6] 466.
[e] Frag. 159 Wimmer.
[f] Theophr. *Hist. Plant.* ix. 18. 10.
[g] Frag. 159 Wimmer.

καθὰ τὸν ἐν Καρίᾳ, παρ' ᾧ Ζηνοποσειδῶνος ἱερόν
ἐστιν. αἴτιον δὲ τὸ πολλοὺς κεραυνοὺς πίπτειν
περὶ τὸν τόπον. ἄλλα δὲ τῶν ὑδάτων καὶ σωμα-
τώδη ἐστὶ καὶ ἔχει ὥσπερ τι βάρος ἐν ἑαυτοῖς, ὡς
τὸ ἐν Τροιζῆνι· τοῦτο γὰρ καὶ τῶν γευομένων
εὐθὺς ποιεῖ πλῆρες τὸ στόμα. τὰ δὲ πρὸς τοῖς
b περὶ Πάγγαιον μετάλλοις τοῦ μὲν χειμῶνος τὴν
κοτύλην ἄγουσαν ἔχει ἐνενήκοντα ἕξ, θέρους δὲ
τεσσαράκοντα ἕξ. συστέλλει δὲ αὐτὸ καὶ πυκνοῖ
μᾶλλον τὸ ψῦχος. διὸ καὶ ἐν τοῖς γνώμοσι ῥέον
οὐκ ἀναδίδωσι τὰς ὥρας ἐν τῷ χειμῶνι, ἀλλὰ
περιττεύει βραδυτέρας οὔσης τῆς ἐκροῆς διὰ τὸ
πάχος. καὶ ταὐτὰ περὶ Αἰγύπτου φησίν, ὅπου
μαλακώτερος ὁ ἀήρ. τὸ δὲ ἁλυκὸν ὕδωρ γεω-
δέστερόν ἐστι καὶ πλείονος δεῖται κατεργασίας
ὡς[1] τὸ θαλάσσιον, θερμοτέραν ἔχον τὴν φύσιν καὶ
μὴ ὁμοίως πάσχον. μόνον δ' ἀτέραμνον τῶν
c ἁλυκῶν τὸ τῆς Ἀρεθούσης. χείρω δ' ἐστὶ τὰ
βαρυσταθμότερα καὶ τὰ σκληρότερα καὶ τὰ ψυ-
χρότερα διὰ τὰς αὐτὰς αἰτίας· δυσκατεργαστότερα
γάρ ἐστι τὰ μὲν τῷ πολὺ τὸ γεῶδες ἔχειν, τὰ δὲ
ψυχρότητος ὑπερβολῇ. τὰ δὲ ταχὺ θερμαινόμενα
κοῦφα καὶ ὑγιεινά. ἐν Κραννῶνι δ' ἐστὶν ὕδωρ
ἡσυχῇ θερμόν, ὃ θερμὸν[2] διατηρεῖ κραθέντα τὸν
οἶνον ἐπὶ δύο καὶ τρεῖς ἡμέρας. τὰ δ' ἐπίρρυτα
καὶ ἐξ ὀχετοῦ ὡς ἐπίπαν βελτίω τῶν στασίμων,
κοπτόμενά τε μαλακώτερα γίνεται. διὰ τοῦτο καὶ
d τὰ[3] ἀπὸ τῆς χιόνος δοκεῖ χρηστὰ εἶναι· καὶ γὰρ
ἀνάγεται τὸ ποτιμώτερον καὶ τοῦτο κεκομμένον

[1] After ὡς CE have καὶ, deleted by Kaibel; *cf.* Aristot. frag. 200 Rose.

[2] Casaubon adds θερμὸν. *Cf.* Plin. *H.N.* xxxi. 20.

[3] Musgrave adds τὰ.

their character; such is the river in Caria on the banks of which stands a shrine to Zenoposeidon. The reason is that many thunderbolts fall in that region. Other waters, again, are like solids, and have a considerable density, like the water of Troezen, for it is no sooner tasted than it becomes a mouthful. The waters near the mines of Mt. Pangaeum weigh in the winter time ninety-six drachms to the half pint, while in summer they weigh forty-six. Cold weather contracts it and gives it greater density. Hence, also, water flowing in water-clocks [a] does not correctly give the hours in winter, but makes them too long, since the flow is slower on account of its density. He asserts the same even of Egypt, where the climate is milder. But salty water is more earthy and requires longer boiling than sea water, as sea water is naturally warmer and not affected in the same way. Of salty waters the only one that is hard is the water of Arethusa. Inferior, also, are the heavier, the harder, and the colder waters for the same reasons: they are more difficult to boil partly because of the large content of solids and partly because of their excess of cold. On the other hand, those which heat quickly are light and healthful. In Crannon there is a water, slightly warm, which retains warmth in the wine mixed with it for two or three days. Running waters, including those drawn from an aqueduct, are as a rule better than standing water, and when aerated are still softer. For this reason even snow water is thought to be good, because the more potable element is drawn to the surface and this is broken up by

[a] This is the only passage in which γνώμων = κλεψύδρα, "water-clock." What follows is uncertain in text and meaning.

ἐστὶ τῷ ἀέρι· διὸ καὶ τῶν ὀμβρίων βελτίω· καὶ τὰ ἐκ κρυστάλλου δὲ διὰ τὸ κουφότερα εἶναι· σημεῖον δ' ὅτι καὶ ὁ κρύσταλλος αὐτὸς κουφότερος τοῦ ἄλλου ὕδατος. τὰ δὲ ψυχρὰ σκληρά, διότι γεωδέστερα. τὸ δὲ σωματῶδες καὶ θερμανθὲν θερμότερον καὶ ψυχθὲν ψυχρότερόν ἐστι. κατὰ τὴν αὐτὴν δ' αἰτίαν καὶ τὰ ἐν τοῖς ὄρεσι ποτιμώτερα τῶν ἐν τοῖς πεδίοις· ἧττον γὰρ μέμικται τῷ γεώδει. ποιεῖ δὲ τὸ γεῶδες καὶ τὰς ἐπιχρόας τῶν ὑδάτων. e τὸ γοῦν τῆς ἐν Βαβυλῶνι λίμνης ἐρυθρὸν γίνεται ἐπί τινας ἡμέρας· τὸ δὲ τοῦ Βορυσθένους κατά τινας χρόνους ἰοβαφὲς καίπερ ὄντος καθ' ὑπερβολὴν λεπτοῦ· σημεῖον δέ· τοῦ Ὑπάνιος ἐπάνω γίνεται διὰ κουφότητα τοῖς βορείοις.

Πολλαχοῦ δ' εἰσὶ κρῆναι αἱ μὲν ποτιμώτεραι καὶ οἰνωδέστεραι, ὡς ἡ περὶ Παφλαγονίαν, πρὸς ἣν f φασι τοὺς ἐγχωρίους ὑποπίνειν προσιόντας, ἁλμώδεις δ' ἅμα τῷ ὀξεῖ ἐν Σικανοῖς τῆς Σικελίας. ἐν τῇ Καρχηδονίων δὲ ἐπικρατείᾳ κρήνη ἐστὶν ᾗ τὸ ἐφιστάμενον ἐλαίῳ ἐστὶν ὅμοιον, μελάντερον δὲ[1] τὴν χρόαν· ὃ ἀποσφαιροῦντες χρῶνται πρὸς τὰ πρόβατα καὶ τὰ κτήνη. καὶ παρ' ἄλλοις δ' εἰσὶ λίπος ἔχουσαι τοιοῦτον, ὡς ἡ ἐν Ἀσίᾳ, ὑπὲρ ἧς Ἀλέξανδρος ἐπέστειλεν ὡς ἐλαίου κρήνην εὑρηκώς. καὶ τῶν θερμῶν δ' ἐκ φύσεως ὑδάτων ἔνια γλυκέα ἐστίν, ὡς τὰ ἐν Αἰγαῖς τῆς[2] Κιλικίας καὶ περὶ 43 Παγασὰς τά τ' ἐν τῇ Τρωικῇ Λαρίσσῃ καὶ περὶ Μαγνησίαν καὶ ἐν Μήλῳ καὶ Λιπάρᾳ· ἐν δὲ Προύσῃ τῇ πρὸς τὸν Μύσιον Ὄλυμπον τὰ βασιλικὰ καλούμενα. τὰ δ' ἐν Ἀσίᾳ περὶ Τράλλεις καὶ τὸν

[1] Kaibel adds δὲ. [2] Musgrave adds τῆς.

the air ; it is, therefore, even better than rain water, and water obtained from ice, also, is better because it is lighter ; the proof is that ice itself is lighter than water in general. But cold waters are hard because they are more solid, and whatever is corporeal is warmer when heated and colder when cooled. For the same reason water on the mountains is better to drink than water in the plains, because it is mixed less with solid matter. This solid matter also causes the shades of colour in water. For example, the water in the lake at Babylon is red for several days,[a] while that of the Borysthenes at certain periods is violet-coloured, although it is extremely light. The proof : when the north wind blows the river rises higher than the Hypanis because of its lightness.

In many places there are springs which are rather good to drink from and have a winy flavour, like the one in Paphlagonia, to which the natives are said to resort for tippling.[b] Others, however, among the Sicani of Sicily, are salty as well as acid. In the dominion of Carthage there is a well in which the water at the top is like oil, but of a darker hue ; they skim this off in globules and use it for sheep and cattle. Among other peoples also occur springs with a similar oiliness, like the one in Asia, about which Alexander wrote word that he had discovered a well of oil. Among the naturally warm waters some are fresh, as those in Cilician Aegae, in the neighbourhood of Pagasae, in the Trojan Larissa, in Magnesia, Melos, and Lipara ; in Prusa, also, near the Mysian Olympus, are the so-called royal waters. But the waters in Asia near Tralles and the Characometes

[a] In summer, Plin. *H.N.* xxxi. 55.

[b] *Cf.* Vitruvius viii. 3 "ex quo etiam sine vino potantes fiunt temulenti."

Χαρακωμήτην ποταμόν, ἔτι δὲ Νῦσαν πόλιν οὕτως ἐστὶ λιπαρὰ ὡς μὴ δεῖσθαι τοὺς ἐναπολουμένους ἐλαίου. τοιαῦτα καὶ τὰ ἐν Δασκύλου κώμῃ. τὰ δ' ἐν Καρούροις κατάξηρα καὶ σφόδρα θερμά· τὰ
b δὲ περὶ Μηνὸς κώμην, ἥ ἐστι Φρυγίας, τραχύτερά ἐστι καὶ λιτρωδέστερα, ὡς καὶ τὰ[1] ἐν τῇ καλουμένῃ Λέοντος κώμῃ τῆς Φρυγίας. τὰ δὲ περὶ Δορύλαιον καὶ πινόμενά ἐστιν ἥδιστα· τὰ γὰρ περὶ Βαίας ἢ Βαίου λιμένα τῆς Ἰταλίας παντελῶς ἄποτα.

Σταθμήσας τὸ ἀπὸ τῆς ἐν Κορίνθῳ Πειρήνης καλουμένης ὕδωρ κουφότερον πάντων εὗρον τῶν κατὰ τὴν Ἑλλάδα. οὐ γὰρ Ἀντιφάνει τῷ κωμικῷ πεπίστευκα λέγοντι κατὰ πολλὰ τὴν Ἀττικὴν διαφέρουσαν τῶν ἄλλων καὶ ὕδωρ κάλλιστον ἔχειν. φησὶ γάρ·

οἷα δ' ἡ χώρα φέρει
διαφέροντα πάσης, Ἱππόνικε, τῆς οἰκουμένης,
τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. Β. σῦκα μέν, νὴ
c τὸν Δία,
πάνυ φέρει. Α. βοσκήματ', ἔρια, μύρτα, θύμα,
πυρούς, ὕδωρ,
ὥστε καὶ γνοίην ἂν εὐθὺς Ἀττικὸν πίνων ὕδωρ.

Τὸ ὕδωρ ποταμοῦ σῶμά φησί που Εὔβουλος ὁ κωμῳδιοποιὸς εἰρηκέναι Χαιρήμονα τὸν τραγικόν·

ἐπεὶ δὲ σηκῶν περιβολὰς ἠμείψαμεν
ὕδωρ τε ποταμοῦ σῶμα διεπεράσαμεν.

Καὶ ἡμῶν δὲ πᾶσα δύναμις ἐξ ὑδάτων ἄρδεται.[2]

Ἐν Τήνῳ κρήνη ἐστὶν ἧς τῷ ὕδατι οἶνος οὐ μίγνυται. Ἡρόδοτος δὲ ἐν τετάρτῃ τὸν Ὑπανίν

[1] Musgrave adds τὰ.

[2] Kock, deleting καὶ and ἐξ, makes this also a line from Eubulus.

river, as well as those near the city of Nysa, are so oily that persons who bathe in them do not need oil. Similar, too, are those in the village of Dascylum. Those in Carura are drying and very warm, while those near the village of Mên, in Phrygia, are rougher and contain more soda, as are those also in the village of Leon, as it is called, in Phrygia. The water near Dorylaeum is very pleasant to drink; a noteworthy fact, since the water of Baiae or Baium harbour in Italy is quite undrinkable.

When I [a] had weighed the water from the Corinthian spring Peirene, as it is called, I found it to be lighter than any other in Greece. For I have no faith in the comic poet Antiphanes, when he says that Attica, besides excelling other places in many respects, has also the best water. His words are: [b] "A. What products, Hipponicus, our country bears, excelling all in the whole world! Honey, wheat-bread, figs.—B. Figs, to be sure, it bears in plenty.—A. Sheep, wool, myrtle-berries, thyme, wheat, and water. Such water! You'd know in a minute you were drinking the water of Attica."

Eubulus, writer of comedies, says [c] that Chaeremon the tragic poet called [d] water the river's "body": "After we had passed the boundaries of the sheep-folds [e] and had crossed the water, body of the river."

In fact, every faculty in us is nourished by water. [f]

In Tenos there is a spring with the water of which wine will not mix. And Herodotus, Book iv., [g] says

[a] This chapter belongs to Athenaeus himself, not the epitomator.
[b] Kock ii. 84. [c] Kock ii. 214. [d] *T.G.F.*[2] 787.
[e] The word may also mean "sacred olive-trees."
[f] See crit. note. [g] Ch. 52.

φησιν ἀπὸ μὲν τῶν πηγῶν φερόμενον ἐπὶ πέντε
d ἡμέρας βραχὺν εἶναι καὶ γλυκύν, μετὰ δὲ ἄλλων
τεσσάρων ἡμερῶν πλόον πικρὸν γίνεσθαι ἐκδιδού-
σης εἰς αὐτὸν κρήνης τινὸς πικρᾶς. Θεόπομπος
δέ φησι περὶ τὸν Ἐριγῶνα ποταμὸν ὀξὺ εἶναι
ὕδωρ καὶ τοὺς πίνοντας αὐτὸ μεθύσκεσθαι καθὰ
καὶ τοὺς τὸν οἶνον. Ἀριστόβουλος δ' ὁ Κασαν-
δρεύς φησιν ἐν Μιλήτῳ κρήνην εἶναι Ἀχίλλειον
καλουμένην, ἧς τὸ μὲν ῥεῦμα εἶναι γλυκύτατον, τὸ
δ' ἐφεστηκὸς ἁλμυρόν· ἀφ' ἧς οἱ Μιλήσιοι περιρ-
ράνασθαί φασι τὸν ἥρωα, ὅτε ἀπέκτεινε Τράμβηλον
τὸν τῶν Λελέγων βασιλέα. φασὶ δὲ καὶ ὅτι τὸ
περὶ Καππαδοκίαν ὕδωρ πολύ τε ὂν καὶ κάλλιστον
οὐ σήπεται ἀπόρρυσιν οὐκ ἔχον, πλὴν εἰ μὴ ὑπὸ
γῆν ῥέοι. Πτολεμαῖος δὲ ὁ βασιλεὺς ἐν ἑβδόμῳ
ὑπομνημάτων "ἐπὶ Κορίνθου προάγουσι, φησίν,
e ἡμῖν διὰ τῆς Κοντοπορείας καλουμένης κατὰ τὴν
ἀκρώρειαν προσβαίνουσιν" εἶναι κρήνην ναᾶμα
ἀνιεῖσαν χιόνος ψυχρότερον· ἐξ ἧς πολλοὺς μὴ
πίνειν ἀποπαγήσεσθαι προσδοκῶντας, αὐτὸς δὲ
f λέγει πεπωκέναι. Φύλαρχος δέ φησιν ἐν Κλείτορι
εἶναι κρήνην ἀφ' ἧς τοὺς πιόντας οὐκ ἀνέχεσθαι
τὴν τοῦ οἴνου ὀδμήν. Κλέαρχός φησι τὸ μὲν ὕδωρ
ὥσπερ καὶ τὸ γάλα λευκὸν λέγεσθαι, οἶνον δὲ
καθάπερ καὶ τὸ νέκταρ ἐρυθρόν, μέλι δὲ καὶ ἔλαιον
χλωρόν, τὸ δ' ἐκ τῶν μόρων[1] θλιβόμενον μέλαν.

Εὔβουλος εὑρετικούς φησι τὸ ὕδωρ ποιεῖν τοὺς
πίνοντας αὐτὸ μόνον,

τὸν δ' οἶνον ἡμῶν τῷ φρονεῖν ἐπισκοτεῖν.

τὰ αὐτὰ δ' ἰαμβεῖα καὶ Ὠφελίων φησί.

[1] Coraes: *μύρων* CE.

that the Hypanis as it issues from its sources is a thin stream of fresh water for a space of five days' journey, but after four more days of travelling it becomes bitter, because a bitter spring empties into it. Theopompus [a] says that near the Erigon river is an acid water, and they who drink it become as intoxicated as they who drink wine. Moreover, Aristobulus of Casandria says [b] that in Miletus there is a spring called Achilles' Well, the main stream of which is very sweet, but the surface is salty; with the water of this spring, so the Milesians say, the hero purified himself after he had killed Trambelus, king of the Leleges. They also assert that the water of Cappadocia, which is abundant and very good, never goes stale even though it has no outlet, unless it be that it flows underground. King Ptolemy, in the seventh book of his *Commentaries*,[c] says that "as we drew toward Corinth, approaching by the so-called Contoporeia to where the ascent of the ridge is made," there was a spring sending forth a stream colder than snow; many refused to drink from it, expecting to be frozen, but he adds that he himself drank of it. And Phylarchus says [d] that they who have drunk of the spring of Cleitor cannot bear the smell of wine. Clearchus remarks [e] that water is described as "white," just as milk is, but wine, like nectar, is said to be "red," honey and oil are "yellow," while the juice squeezed from mulberries is "black."

Eubulus says [f] that water makes those who drink nothing else fertile in devices, "whereas wine clouds our thinking." Ophelion, too, has the same verses.[g]

[a] *F.H.G.* i. 316. [b] Frag. 3 Müller.
[c] *F.H.G.* iii. 187. [d] *F.H.G.* i. 354.
[e] *F.H.G.* ii. 327. [f] Kock ii. 211. [g] Kock ii. 294.

44 Τοιαῦτα ὥσπερ οἱ ῥήτορες πρὸς ὕδωρ εἰπὼν καὶ βραχὺ ἀναπαυσάμενος αὖθις ἔφη· Ἄμφις ὁ κωμικός πού φησιν·

ἐνῆν ἄρ', ὡς ἔοικε, κἀν οἴνῳ λόγος·
ἔνιοι δ' ὕδωρ πίνοντές εἰσ' ἀβέλτεροι.

Ἀντιφάνης δέ·

οἴνῳ . . . . τὸν οἶνον ἐξελαύνειν,
σάλπιγγι τὴν σάλπιγγα, τῷ κήρυκι τὸν βοῶντα,
κόπῳ κόπον, ψόφῳ ψόφον, τριωβόλῳ δὲ πόρνην,
αὐθαδίαν αὐθαδίᾳ, Καλλίστρατον μαγείρῳ,
στάσιν στάσει, μάχῃ μάχην, ὑπωπίοις δὲ πύκτην,
πόνῳ πόνον, δίκην δίκῃ, γυναικὶ τὴν γυναῖκα.

b Ὅτι καὶ ἐπὶ τοῦ ὕδατος ἔταττον οἱ παλαιοὶ τὸ ἄκρατον. Σώφρων· "ὕδωρ ἄκρατον εἰς τὰν κύλικα."

Ὅτι Φύλαρχός φησι Θεόδωρον τὸν Λαρισσαῖον ὑδροπότην γενέσθαι, τὸν ἀλλοτρίως ἀεί ποτε πρὸς Ἀντίγονον ἐσχηκότα τὸν βασιλέα. φησὶ δὲ καὶ τοὺς Ἴβηρας πάντας ὑδροποτεῖν καίτοι πλουσιωτάτους ἀνθρώπων ὄντας, μονοσιτεῖν τε αὐτοὺς ἀεὶ λέγει διὰ μικρολογίαν, ἐσθῆτας δὲ φορεῖν πολυτελεστάτας. Ἀριστοτέλης δ' ἢ Θεόc φραστος Φιλίνόν τινα ἱστορεῖ μήτε ποτῷ χρήσασθαί ποτε μήτε ἐδέσματι ἄλλῳ ἢ μόνῳ γάλακτι πάντα τὸν βίον. Πύθερμος δὲ ἐν τοῖς Πειραικῶς τυραννεύουσι καταγράφει καὶ Γλαύκωνα ὑδροπότην. Ἡγήσανδρος δ' ὁ Δελφὸς Ἀγχίμολον καὶ Μόσχον φησὶ τοὺς ἐν Ἤλιδι σοφιστεύσαντας ὑδροποτῆσαι πάντα τὸν βίον καὶ μόνα σῦκα προσφερομένους οὐδενὸς ἧττον διακεῖσθαι σώμασιν

This much he said, speaking "to water," as lawyers do;[a] and after a brief pause he resumed. Amphis, the comic poet, somewhere says:[b] "So it turns out that there is reason in wine after all, while some who drink only water are silly fools." And Antiphanes[c]: "With wine drive out wine, with bugle-call the bugle, the bawler with the herald, ache with ache, noise with noise, the strumpet with three-pence, presumption with presumption, Callistratus with a cook, faction with faction, a fight with fighting, a boxer with black eyes, trouble with trouble, lawsuit with lawsuit, a woman with a woman."

The ancients used the expression "unmixed" even of water. Thus Sophron[d]: "unmixed water into the cup."

Phylarchus says[e] that Theodorus of Larissa, who always maintained an hostile attitude toward King Antigonus, drank nothing but water. He also says[f] that all Iberians are water-drinkers, although they are the richest men in the world; he says that their parsimony leads them to eat only once a day, though they wear the most sumptuous clothes. And Aristotle[g] (or was it Theophrastus?) records that a man named Philinus never used any other drink or food but milk all his life. Pythermus[h] registers Glaucon among the tyrants of Peiraeus as a water-drinker also. Hegesander of Delphi says[i] that Anchimolus and Moschus, sophists of Elis, drank water all their lives, and though they ate nothing but figs they enjoyed as robust a physique as anyone else; but

[a] Alluding to the custom of timing a forensic speech by the water-clock.
[b] Kock ii. 248.
[c] Kock ii. 129.
[d] Kaibel 170.
[e] *F.H.G.* i. 337.
[f] In book 7, according to Const. Porph. *De adm. imp.* 23.
[g] Frag. 633 Rose.
[h] *F.H.G.* iv. 488.
[i] *F.H.G.* iv. 418.

ἐρρωμενεστέρους· τὸν δ' ἱδρῶτα αὐτῶν δυσώδη οὕτως ἔχειν ὡς πάντας αὐτοὺς ἐκκλίνειν ἐν τοῖς βαλανείοις. Μᾶτρις δ' ὁ Θηβαῖος[1] ὃν ἐβίω χρόνον
d οὐδὲν ἐσιτεῖτο ἢ μυρρίνης ὀλίγον, οἴνου δὲ καὶ τῶν ἄλλων πάντων ἀπείχετο πλὴν ὕδατος. ὑδροπότης δ' ἦν καὶ Λάμπρος ὁ μουσικός, περὶ οὗ Φρύνιχός φησι·

καὶ νιγλάρους[2] θρηνεῖν, ἐν οἷσι Λάμπρος ἐναπέθνησκεν,
ἄνθρωπος ὢν[3] ὑδατοπότης, μινυρὸς ὑπερσοφιστής,
Μουσῶν σκελετός, ἀηδόνων ἠπίαλος, ὕμνος Ἅιδου.

Μάχων δ' ὁ κωμικὸς ὑδροπότου Μοσχίωνος μέμνηται.

Ἀριστοτέλης δ' ἐν τῷ περὶ μέθης φησὶν ὅτι ἁλμυράς τινες προσφερόμενοι τροφὰς ἄδιψοι διέμειναν· ὧν ἦν Ἀρχωνίδης ὁ Ἀργεῖος. Μάγων
e δὲ ὁ Καρχηδόνιος τρὶς τὴν ἄνυδρον διῆλθεν ἄλφιτα ξηρὰ σιτούμενος καὶ μὴ πίνων. Πολέμων δ' ὁ Ἀκαδημαϊκὸς ἀρξάμενος ἀπὸ τριάκοντα ἐτῶν ὑδροπότησε μέχρι θανάτου, ὡς ἔφη Ἀντίγονος ὁ Καρύστιος. Διοκλῆ τε τὸν Πεπαρήθιόν φησι Δημήτριος ὁ Σκήψιος μέχρι τέλους ψυχρὸν ὕδωρ πεπωκέναι. αὐτὸς δὲ περὶ αὐτοῦ μάρτυς ἀξιόχρεως Δημοσθένης ὁ ῥήτωρ φάσκων χρόνον τινὰ ὕδωρ μόνον πεπωκέναι. καὶ Πυθέας γοῦν φησιν·
f "ἀλλὰ τοὺς νῦν δημαγωγοὺς ὁρᾶτε Δημοσθένη καὶ Δημάδην ὡς ἐναντίως τοῖς βίοις διάκεινται. ὁ μὲν γὰρ ὑδροποτῶν καὶ μεριμνῶν τὰς νύκτας,

[1] Θηβαῖος Toup, comparing Ptol. Heph. in Phot. *Bibl.* 148 b 1: Ἀθηναῖος CE.

their sweat was so ill-smelling that everybody avoided them at the public baths. Matris of Thebes, also, ate nothing but a few myrtle-berries as long as he lived, abstaining, too, from wine and everything else except water. Another water-drinker was Lamprus the musician, concerning whom Phrynichus says :[a] "And the pipes struck up their dirge while Lamprus lay a-dying among them—a water-drinking mortal he, a mincing charlatan surpassing them all, dry bones of the Muses, nightmare to nightingales, a hymn of Hell." Machon, another comic poet, mentions a water-drinker named Moschion.

Aristotle, in his work on *Drunkenness*, maintains[b] that some persons have stayed free from thirst while eating salty food; one of these was Archonides of Argos. Mago of Carthage crossed the desert three times, eating dry meal and having nothing to drink. Polemon the Academic began when he was thirty years old to drink only water, and kept it up until his death, according to Antigonus of Carystus.[c] So, too, of Diocles of Peparethus, Demetrius of Skepsis says[d] that he drank cold water to the end of his life. A credible witness in his own case is the orator Demosthenes, who says[e] that for a time he drank only water. Pytheas, at any rate, also says :[f] "Why, you may see with your own eyes how utterly opposed in mode of life are the popular leaders of the day, Demosthenes and Demades. The one drinks water and spends his nights in study, so they say, while the

[a] Kock i. 388.
[b] Frag. 103 Rose.
[c] p. 66 Wilamowitz.
[d] Frag. 72 Gaede.
[e] *Or.* vi. 30.
[f] Frag. 4 Müller.

[2] Bergk : λάρους CE.
[3] Erfurdt adds ὢν.

ὥς φασιν, ὁ δὲ πορνοβοσκῶν καὶ μεθυσκόμενος κατὰ τὴν ἡμέραν ἑκάστην προγάστωρ ἡμῖν ἐν ταῖς ἐκκλησίαις ἀνακαλεῖ." Εὐφορίων δὲ ὁ Χαλκιδεὺς οὕτω που γράφει· "Λασύρτας δ[1] Λασιώνιος οὐδὲν προσεδεῖτο ποτοῦ καθάπερ οἱ ἄλλοι, οὖρον
45 δὲ προίετο καθάπερ πάντες ἄνθρωποι. καὶ πολλοὶ διὰ φιλοτιμίαν ἐπεχείρησαν παρατηρῆσαι καὶ ἀπέστησαν πρὸ τοῦ εὑρεῖν τὸ πραττόμενον. θέρους γὰρ ὥρᾳ καὶ τριακονθήμερον προσεδρεύοντες καὶ οὐδενὸς μὲν ὁρῶντες ἀπεχόμενον ἁλμυροῦ, τὴν κύστιν δ' αὐτοῦ ἔχοντα[2] συνεπείσθησαν ἀληθεύειν. ἐχρῆτο δὲ καὶ τῷ ποτῷ, ἀλλ' οὐδὲν ἧττον οὐ προσεδεῖτο τούτου."

> . . μεταλλάξαι διάφορα βρώματα
> ἐσθ' ἡδύ,

φησὶν Ἀντιφάνης,

> καὶ τῶν πολλάκις θρυλουμένων
> διάμεστον ὄντα τὸ παραγεύσασθαί τινος
> καινοῦ παρέσχε διπλασίαν τὴν ἡδονήν.

Ὁ Περσῶν βασιλεύς, ὥς φησιν ἐν τῇ α' Ἡρό-
b δοτος, ὕδωρ ἀπὸ τοῦ Χοάσπεω πιεῖν ἄγεται τοῦ παρὰ Σοῦσα ῥέοντος· τοῦ μόνου πίνει ὁ βασιλεύς. τοῦ δὲ τοιούτου ὕδατος ἀπεψημένου πολλαὶ κάρτα ἅμαξαι τετράκυκλοι ἡμιόνειαι κομίζουσαι ἐν ἀγγείοις ἀργυρέοισιν ἕπονται οἱ. Κτησίας δὲ ὁ Κνίδιος καὶ ἱστορεῖ ὅπως ἕψεται τὸ βασιλικὸν τοῦτο ὕδωρ καὶ ὅπως ἐναποτιθέμενον τοῖς ἀγγείοις φέρεται τῷ βασιλεῖ, λέγων αὐτὸ καὶ ἐλαφρότατον καὶ ἥδιστον εἶναι. καὶ ὁ τῆς Αἰγύπτου δὲ

[1] Kaibel adds ὁ.

[2] The text is corrupt, and some important word is lost.

other is a bawd, gets drunk every day, and with belly protruding rants at us in meetings of the Assembly." And Euphorion of Chalcis writes [a] somewhat in this strain: "Lasyrtas the Lasionian felt no need at all of drink with his food, as other men do, yet he urinated like everyone else. And many persons eagerly undertook to watch him, but they desisted without discovering how the matter really stood. For in the hot summer weather they beset him closely for as much as thirty days, and although they observed that he did not abstain from any salt food, they were constrained to believe him when he said that he had a perfectly good bladder. To be sure, he did use liquids, nevertheless he had no real need of them with his food."

"It is pleasant," says Antiphanes,[b] "to change to different food, and when one is stuffed too often with common viands the mere taste of something new affords redoubled pleasure."

The king of Persia, as Herodotus tells us in the first book,[c] has drinking-water brought to him from the Choaspes, which flows by Susa; that is the only water he drinks. Of this water, which has first been boiled, a very large number of four-wheeled wagons drawn by mules convey a supply in silver jars and follow in his train. Ctesias of Cnidus also tells [d] how this water for the king is boiled and how it is put into the vessels and transported for his use, adding that it is very light and pleasant. When, too, the

[a] p. 139 Meineke. [b] Kock ii. 118.
[c] Ch. 188. [d] Frag. 49 Müller.

Cramer proposed *τὴν κύστιν δ' αὐτὸν εὖ ἔχοντα*, which I have followed.

c βασιλεὺς δεύτερος, ὁ Φιλάδελφος ἐπίκλην, ἐκδοὺς τὴν αὑτοῦ θυγατέρα Βερενίκην Ἀντιόχῳ τῷ Συρίας βασιλεῖ, ἐν ἐπιμελείᾳ εἶχε πέμπειν αὐτῇ τὸ ἀπὸ τοῦ Νείλου ὕδωρ, ἵνα μόνου τούτου τοῦ ποταμοῦ ἡ παῖς πίνῃ, ἱστορεῖ Πολύβιος. Ἡλιόδωρος δέ φησι τὸν Ἐπιφανῆ Ἀντίοχον, ὃν διὰ τὰς πράξεις Πολύβιος Ἐπιμανῆ καλεῖ, τὴν κρήνην τὴν ἐν Ἀντιοχείᾳ κεράσαι οἴνῳ· καθάπερ καὶ τὸν Φρύγα Μίδαν φησὶ Θεόπομπος, ὅτε ἐλεῖν τὸν Σιληνὸν ὑπὸ μέθης ἠθέλησεν. ἐστὶ δὲ ἡ κρήνη, ὥς φησι Βίων, μέση Μαιδῶν καὶ Παιόνων Ἴννα καλουμένη. Στάφυλος δέ φησι τὴν τοῦ οἴνου
d πρὸς τὸ ὕδωρ κρᾶσιν Μελάμποδα πρῶτον εὑρεῖν. φησὶ δὲ καὶ πεπτικώτερον τοῦ οἴνου τὸ ὕδωρ Πλειστόνικος.

Ὅτι τοῖς προπίνουσιν ἐπιτεταμένως οὐκ οἰκείως διατίθεται ὁ στόμαχος, ἀλλὰ μᾶλλον κακοῦται καὶ πολλάκις φθορὰν τῶν ληφθέντων παρασκευάζει. δεῖ οὖν τὸν ὑγιείας ἀντιποιούμενον καὶ συμμέτροις γυμνασίοις χρᾶσθαι διὰ τοὺς πολλοὺς ἱδρῶτας καὶ λουτροῖς, ὡς διαναί τε τὸ σῶμα καὶ μαλαχθῆναι· μετὰ δὲ ταῦτα προπίνειν ὕδωρ ὡς χρηστότατον, ἐν μὲν χειμῶνι καὶ ἔαρι θερμὸν ὡς μάλιστα,
e ἐν δὲ τῷ θέρει ψυχρόν, ὡς μὴ προεκλύειν τὸν στόμαχον· προπίνειν δὲ σύμμετρον τῷ πλήθει, χάριν τοῦ προαναληφθῆναι τοῦτο εἰς τὴν ἕξιν καὶ μὴ ἀκέραιον ἀναδίδοσθαι τὴν ἀπὸ τοῦ οἴνου δύναμιν μηδὲ τοῖς πέρασι τῶν ἀγγείων προσπίπτουσαν ἐπιδάκνειν. ἐὰν δέ τις ἡμῶν[1] τοῦτο δυσκόλως

[1] Perhaps we should read διψῶν, "if any thirsty one."

[a] Frag. 154 Hultsch. [b] *F.H.G.* iv. 425. [c] *Cf.* 193 c.
[d] *F.H.G.* i. 289. [e] *F.H.G.* ii. 19. [f] *F.H.G.* iv. 506.

second king of Egypt, surnamed Philadelphus, gave his daughter Berenice in marriage to Antiochus, king of Syria, he took care to send her Nile water, for he wanted his daughter to drink of this river only. So writes Polybius.[a] Heliodorus says[b] that Antiochus Epiphanes, whom Polybius calls Epimanes ("the Mad") on account of his crazy doings,[c] mixed wine in the well of Antioch. The same thing was done by the Phrygian Midas, according to Theopompus,[d] when he desired to catch Silenus by making him drunk. The spring, says Bion,[e] is midway between the Maedi and the Paeonians, and is called Inna. But Staphylus declares[f] that Melampus was the first to invent the mixing of wine with water. Pleistonicus also remarks that water is a better aid to digestion than wine.

Those who drink toasts too constantly come to have an unnatural condition of the stomach; it is much more apt to go wrong, and often causes corruption in the food taken. He, therefore, who would enjoy health should have recourse to suitable exercises to provoke abundant perspiration, and also to baths, in order to moisten and soften the body; then he should drink the best water obtainable, in winter and spring as hot as he can bear it, in summer cold, in order not to weaken the stomach before it must act; he should also drink in quantities proportioned to the amount of food,[g] that the water may be absorbed in the system before the wine, and thus prevent the wine from being distributed in full force and so attack and eat away the walls[h] of the vascular organs. But if any of us find this irksome, let him take before

[g] Supplying τῆς βρώμης from Hippocrates, ii. 328 Littré.
[h] Lit. "ends," "sides."

ποιῇ, γλυκὺν ὕδαρῆ θερμὸν προλαμβανέτω, μάλιστα δὲ τὸν καλούμενον πρότροπον (τὸν γλυκὺν Λέσβιον) ὄντα εὐστόμαχον. καὶ ὁ γλυκάζων δ' οἶνος οὐ βαρύνει τὴν κεφαλήν, ὡς Ἱπποκράτης
f ἐν τῷ περὶ διαίτης φησίν, ὅ τινες μὲν ἐπιγράφουσι περὶ ὀξέων νόσων, οἱ δὲ περὶ πτισάνης, ἄλλοι δὲ πρὸς τὰς Κνιδίας γνώμας. λέγει δέ· "ὁ γλυκὺς ἧσσόν ἐστι καρηβαρικὸς τοῦ οἰνώδεος καὶ ἧσσον φρενῶν ἁπτόμενος καὶ διαχωρητικώτερος τοῦ ἑτέρου κατ' ἔντερον."

Οὐ δεῖ δὲ προπίνειν καθὰ τοὺς Καρμανούς φησι Ποσειδώνιος· τούτους γὰρ φιλοφρονουμένους ἐν τοῖς συμποσίοις λύειν τὰς ἐπὶ τῷ προσώπῳ φλέβας καὶ τὸ καταρρέον αἷμα μιγνύντας τῷ πόματι προσ-
46 φέρεσθαι, τέλος φιλίας νομίζοντας τὸ γεύεσθαι τοῦ ἀλλήλων αἵματος. μετὰ δὲ τὴν προσφορὰν ταύτην συγχρίεσθαι τὴν κεφαλὴν μύρῳ, μάλιστα μὲν ῥοδίνῳ, εἰ δὲ μή, μηλίνῳ, εἰς τὸ ἀποκρούεσθαι τὰ ἀπὸ τοῦ πότου[1] καὶ μὴ βλάπτεσθαι ἀπὸ τῆς τῶν οἴνων ἀναθυμιάσεως· εἰ δὲ μή, ἰρίνῳ ἢ ναρδίνῳ. οὐ κακῶς οὖν Ἄλεξίς φησιν·

ἐναλείφεται τὰς ῥῖνας· ὑγιείας μέρος
b μέγιστον ὁσμὰς ἐγκεφάλῳ χρηστὰς ποιεῖν.

Ἐκκλίνειν δὲ δεῖ τὰ πάχη τῶν μύρων ὕδωρ τε πίνειν τὸ κατὰ πρόσοψιν λεπτὸν καὶ διαυγές, ὃ δὴ καὶ κατὰ τὸν σταθμόν ἐστι κοῦφον καὶ οὐδὲν ἐν αὑτῷ γεῶδες ἔχει. τὸ δὲ συμμέτρως θερμαινόμενον καὶ ψυχόμενον ὕδωρ χρηστόν ἐστι καὶ εἰς

[1] τὰ ἀπὸ τοῦ πότου Wilamowitz: τι ἀπὸ τοῦ τόπου CE.

[a] See 30 b, and note.

dinner some warm sweet wine diluted, preferably what is called *protropos*[a] (the sweet Lesbian), which is good for the stomach. Wine that is rather sweet does not make the head heavy, as Hippocrates says[b] in his book *On Diet*—a work which some entitle *Acute Diseases*,[c] others *On Barley Gruel*, and others still *Refutation of Cnidian Principles*. He says: "Sweet wine is less apt to cause headache than that of more vinous power; it attacks the brain less violently, and traverses the digestive tract more easily than the other."

We should not drink like the Carmani, of whom Poseidonius says[d]: "These people, namely, eager to prove their friendship in their drinking bouts, open the veins of the forehead, and mixing the blood which streams down in their wine, they imbibe it, in the belief that to taste each other's blood is the highest proof of friendship. After this peculiar mode of drinking the wine, they smear the head with perfume, preferably of rose, but failing that, of quince, in order to repel the effects of the draught and not be injured by the fumes from the wine; if quince perfume is not at hand, they use orris or nard." Appropriately, therefore, Alexis says:[e] "He anoints his nostrils with perfume; a highly important element of health is to put good odours to the brain."

One should, however, avoid the richer unguents and drink water which is light and transparent in appearance, light, too, in actual weight and free from solid matter. Good water is that which heats and cools in a reasonable time, and when poured into a

[a] ii. 332. [b] Or, bracketing *νόσων* with Kaibel, *On Acids*.
[c] *F.H.G.* iii. 275. [d] Kock ii. 368.

χάλκεον ἢ ἀργύρεον ἄγγος ἐγχεόμενον οὐ ποιεῖ τὸ ἰῶδες. φησὶ δὲ καὶ Ἱπποκράτης· "ὕδωρ τὸ ταχέως θερμαινόμενον καὶ ψυχόμενον ἀεὶ κουφότερον." μοχθηρὰ δ' ἐστὶ τὰ βραδέως τὰ ὄσπρια τήκοντα. τοιαῦτα δὲ τὰ νιτρώδη καὶ ἁλμυρά. ἐν δὲ τῷ περὶ ὑδάτων Ἱπποκράτης καλεῖ τὸ χρηστὸν ὕδωρ πότιμον. τὰ δὲ τῶν ὑδάτων στάσιμα χαλεπά, ὡς τὰ λιμναῖα καὶ τὰ ἑλώδη. ἐστὶ δὲ καὶ τῶν κρηναίων τὰ πλεῖστα σκληρότερα. Ἐρα-
c σίστρατος δέ φησιν ὡς "δοκιμάζουσί τινες τὰ ὕδατα σταθμῷ ἀνεξετάστως. ἰδοὺ γὰρ τοῦ ἐξ Ἀμφιαράου ὕδατος καὶ τοῦ[1] ἐξ Ἐρετρίας συμβαλλομένων, τοῦ μὲν φαύλου τοῦ δὲ χρηστοῦ ὄντος, οὐδ' ἥτις ἐστὶ διαφορὰ κατὰ τὸν σταθμόν." Ἱπποκράτης δ' ἐν τῷ περὶ τόπων ἄριστά φησιν εἶναι τῶν ὑδάτων ὅσα ἐκ μετεώρων χωρίων ῥεῖ καὶ ἐκ λόφων γεηρῶν.[2] ταῦτα γὰρ λευκὰ καὶ γλυκέα καὶ τὸν οἶνον ὀλίγον φέρειν οἷά τέ ἐστι, τόν τε χειμῶνα θερμαίνεται καὶ τὸ θέρος ψυχρά ἐστιν.
d ἐπαινεῖ δὲ μάλιστα ὧν τὰ ῥεύματα πρὸς ἀνατολὴν ἡλίου ἔρρωγε καὶ μάλιστα πρὸς τὰς θερινάς. ἀνάγκη γὰρ λαμπρὰ εἶναι καὶ εὐώδη καὶ κοῦφα. Διοκλῆς δέ φησι τὸ ὕδωρ πεπτικὸν εἶναι καὶ ἄφυσον ψυκτικόν τε μετρίως ὀξυδερκές τε καὶ ἥκιστα καρηβαρικὸν κινητικόν τε ψυχῆς καὶ σώματος. Πραξαγόρας τε ταὐτά φησι· ἐπαινεῖ δὲ τὸ ὄμβριον, Εὐήνωρ δὲ τὰ λακκαῖα· χρηστότερόν τε εἶναι φάσκει τὸ ἐξ Ἀμφιαράου συμβαλλόμενον τῷ ἐν Ἐρετρίᾳ.

[1] Musurus adds *τοῦ*.

[2] *γεηρῶν* Hippocrates: *ξηρῶν* CE. The latter may be right, so far as concerns Athenaeus, if by "dry hill" he means one on which no stagnant water occurs.

bronze or silver vessel does not tarnish it. Hippocrates also says : [a] "Water which heats and cools quickly is always lighter in weight." Waters which cook vegetables slowly are poor. Such are those which contain soda or salt. In his treatise *On Waters*,[b] Hippocrates calls good water "potable." Stagnant waters are bad, such as those in ponds and marshes. Even among spring waters the majority are too hard. And Erasistratus says : "Some persons approve waters by their weight without proper testing. Witness, for example, the water of the Amphiaraus spring compared with that of Eretria. The one is bad, the other good, but there is no difference in their weight whatever." Hippocrates in his work *On Places* [c] says that all waters are best which issue from high elevations and deep-soiled hills. For they are clear and fresh, and may be mixed [d] with only a little wine ; in winter, also, they are tepid, in summer, cool. He particularly recommends those whose streams issue toward the rising sun, more especially toward the quarter where it rises in summer. For then they must necessarily be sparkling, fragrant, and light. Diocles says that water is useful for digestion ; it does not cause flatulence, it is moderately cooling, clears the vision, does not oppress the head in the least, and produces activity of mind and body. Praxagoras, too, says the same, but he commends rain water, whereas Evenor prefers cistern water, and further says that the water from the Amphiaraus spring is superior in comparison with that of Eretria.

[a] iv. 542. 26 ; v. 88. 11 Littré.
[b] Possibly referring to vi. 118 Littré.
[c] ii. 30 Littré.
[d] Lit. "able to bear wine in small quantities," *i.e.* only a little wine need be added to give the water savour.

Ὅτι δὲ τὸ ὕδωρ ὁμολογουμένως ἐστὶ τρόφιμον
e δῆλον ἐκ τοῦ τρέφεσθαί τινα ἐξ αὐτοῦ μόνου τῶν
ζῴων, ὥσπερ τοὺς τέττιγας. πολλὰ δὲ καὶ τῶν
ἄλλων ὑγρῶν ἐστι τρόφιμα, οἷον γάλα, πτισάνη,
οἶνος. τὰ γοῦν ὑποτίτθια γάλακτι διαρκεῖται, καὶ
πολλὰ δὲ ἔθνη γαλακτοποτοῦντα ζῇ. Δημόκριτον
δὲ τὸν Ἀβδηρίτην λόγος ἔχει διὰ γῆρας ἐξάξαι
αὐτὸν διεγνωκότα τοῦ ζῆν καὶ ὑφαιροῦντα τῆς
τροφῆς καθ' ἑκάστην ἡμέραν, ἐπεὶ αἱ τῶν Θεσμο-
f φορίων ἡμέραι ἐνέστησαν, δεηθεισῶν τῶν οἰκείων
γυναικῶν μὴ ἀποθανεῖν κατὰ τὴν πανήγυριν,
ὅπως ἑορτάσωσι, πεισθῆναι κελεύσαντα μέλιτος
ἀγγεῖον αὐτῷ πλησίον παρατεθῆναι, καὶ διαζῆσαι
ἡμέρας ἱκανὰς τὸν ἄνδρα, τῇ ἀπὸ τοῦ μέλιτος
ἀναφορᾷ μόνῃ χρώμενον, καὶ μετὰ τὰς ἡμέρας
βασταχθέντος τοῦ μέλιτος ἀποθανεῖν. ἔχαιρε δὲ
ὁ Δημόκριτος ἀεὶ τῷ μέλιτι· καὶ πρὸς τὸν πυθό-
μενον πῶς ἂν ὑγιῶς τις διάγοι, ἔφη εἰ τὰ μὲν
ἐντὸς μέλιτι βρέχοι, τὰ δ' ἐκτὸς ἐλαίῳ. καὶ τῶν
47 Πυθαγορικῶν δὲ τροφὴ ἦν ἄρτος μετὰ μέλιτος,
ὥς φησιν Ἀριστόξενος, τοὺς προσφερομένους
αὐτὰ ἀεὶ ἐπ' ἀρίστῳ λέγων ἀνόσους διατελεῖν.
Λύκος δὲ πολυχρονίους φησὶν εἶναι τοὺς Κυρνίους
(οἰκοῦσι δ' οὗτοι περὶ Σαρδόνα) διὰ τὸ μέλιτι
ἀεὶ χρῆσθαι· πλεῖστον δὲ τοῦτο γίνεται παρ' αὐτοῖς.

Ὅρα τὸ "ἀνατιθεμένων πάντων τὴν ζήτησιν"
ἤτοι ἀναβαλλομένων.

Ὅτι τὸ ἄνηστις ἡ νῆστις πλεονασμῷ τοῦ ᾱ, ὡς
στάχυς ἄσταχυς, παρὰ Κρατίνῳ κεῖται·

That water is, beyond dispute, nourishing, is proved by the fact that some animals, like the cicadae, feed on that alone. Many other liquids are also nourishing, such as milk, barley-water, and wine. Children at the breast, at any rate, are sufficiently nourished by milk, and many tribes live by milk-drinking. There is also a story that Democritus of Abdera, having decided because of his years to give up life, cut down his food from day to day; but when the holy days of the Thesmophoria drew near, the women of his family entreated him not to die during the festival, since they desired to observe it. So he yielded, and bade them set before him a dish of honey; and the man survived the requisite number of days although he ate only what was served of the honey; when the days were over and the honey was removed, he died. But Democritus was always fond of honey, and when someone asked him how he might live a healthy life he replied, "by wetting his inside with honey, his outside with oil." So also the food of the Pythagoreans was a wheat loaf with honey, according to Aristoxenus,[a] who says that those who eat this for luncheon are always exempt from sickness. And Lycus says[b] that the Cyrnians[c] (they dwell near Sardinia) are long-lived because they always eat honey, which is very abundant in their country.—

Notice the expression "all reserving the inquiry" for "putting it off."[d]—

The word *anestis* is identical with *nestis* ("fasting"), by redundant use of *a*, like *stachys* and *astachys* ("ear of grain"). It is found in Cratinus[e]: "Surely

[a] *F.H.G.* ii. 273. [b] *F.H.G.* ii. 373. [c] Corsicans.
[d] Isolated notes of the epitomator. [e] Kock i. 26.

οὐ γάρ τοι σύ γε πρῶτος ἄκλητος φοιτᾷς ἐπὶ δεῖπνον ἄνηστις.

b τὸ δὲ ὀξύπεινος παρὰ Διφίλῳ·

τέρπομαι γυμνοὺς ὁρῶν τοὺς ὀξυπείνους καὶ πρὸ τῶν καιρῶν ἀεὶ πάντ' εἰδέναι σπεύδοντας.

καὶ Ἀντιφάνης·

ἓν νόσημα τοῦτ' ἔχει· ἀεὶ γὰρ ὀξύπεινός ἐστι. B. Θετταλὸν λέγει κομιδῇ τὸν ἄνδρα.

καὶ Εὔβουλος·

Ζῆθον μὲν ἐλθόνθ' ἁγνὸν ἐς Θήβης πέδον οἰκεῖν κελεύει· καὶ γὰρ ἀξιωτέρους
c πωλοῦσιν, ὡς ἔοικε, τοὺς ἄρτους ἐκεῖ· ὁ δ' ὀξύπεινος. τὸν δὲ μουσικώτατον κλεινὰς Ἀθήνας ἐκπερᾶν Ἀμφίονα· οὗ ῥᾷστ' ἀεὶ πεινῶσι Κεκροπιδῶν κόροι κάπτοντες αὔρας, ἐλπίδας σιτούμενοι.

Ὁ δὲ μονοσιτῶν κεῖται παρ' Ἀλέξιδι·

ἐπὰν ἰδιώτην ἄνδρα μονοσιτοῦντ' ἴδῃς ἢ μὴ ποθοῦντ' ᾠδὰς ποιητὴν καὶ μέλη, τὸν μὲν ἰδιώτην τοῦ βίου τὸν ἥμισυν ἀπολωλεκέναι νόμιζε, τὸν δὲ τῆς τέχνης τὴν ἡμίσειαν· ζῶσι δ' ἀμφότεροι μόλις.

d Πλάτων· "οὐ μονοσιτῶν ἑκάστοτε ἀλλὰ κἀνίοτε δειπνῶν δὶς τῆς ἡμέρας."

Ὅτι νωγαλεύματα ἐκάλουν τὰ ἡδέα βρώματα. Ἀραρώς·

τὰ κομψὰ μὲν δὴ ταῦτα νωγαλεύματα.

you are not the first uninvited guest to come to dinner hungry." The expression "sharp-set" is in Diphilus [a]: "I like to see the sharp-set with their cloaks off, eager always to find out everything before the proper time." And Antiphanes [b]: "A. One malady that he has is this: he is always ravenously hungry.—B. The fellow he means is an out-and-out Thessalian." [c] And Eubulus [d]: "Zethus he bade go and dwell on Thebe's sacred soil; because, it would appear, they sell bread cheaper there, and he was sharp-set. But the very musical Amphion he told to emigrate to glorious Athens, where the sons of the Cecropidae luxuriously—starve, gulping down the breezes and feeding on hopes."

The compound "one-meal-man" is found in Alexis [e]: "When you see an ordinary citizen eating one meal a day, or a poet who has lost his desire for songs and lyrics, then you may be sure the first has lost one half of his life, the other, one half of his art; and both are scarcely alive." Plato [f]: "not eating one meal every day, but sometimes dining twice a day."

They used to call sweetmeats *nogaleumata*. Araros [g]: "Festive indeed are these sweetmeats

[a] Kock ii. 572.
[b] Kock ii. 124; Meineke thinks Heracles is meant.
[c] In the eyes of the Athenians a glutton.
[d] Kock ii. 167.
[e] Kock ii. 396.
[f] The comic poet, Kock i. 658.
[g] Kock ii. 217; *cf.* 86 d.

Ἄλεξις·

Θασίοις οἰναρίοις
τῆς ἡμέρας τὸ λοιπὸν ὑποβρέχει μέρος
καὶ νωγαλίζει.

Ἀντιφάνης·

βότρυς, ῥόας, φοίνικας, ἕτερα νώγαλα.

e ἀπόσιτον δ' εἴρηκε Φιλωνίδης, αὐτόσιτον δὲ Κρώβυλος· "παράσιτον αὐτόσιτον." ἀναρίστητον δ' εἴρηκεν Εὔπολις. ἀναγκόσιτον δὲ Κράτης. καὶ Νικόστρατος δέ·

μειράκιον . . κατὰ τύχην
ὑποσκαφιόκαρτόν τι κεχλαμυδωμένον
κατάγεις ἀναγκόσιτον.

ἀριστόδειπνον δ' εἶπεν Ἄλεξις·

ἀφ' ὧν γένοιτ' ἂν ἡμῖν σύντομον
ἀριστόδειπνον.

Μετὰ ταῦτα ἀναστάντες κατεκλίνθημεν ὡς ἕκαστος ἤθελε, οὐ περιμείναντες ὀνομακλήτορα τὸν τῶν δείπνων ταξίαρχον.

Ὅτι καὶ τρίκλινοι οἶκοι καὶ τετράκλινοι καὶ f ἑπτάκλινοι καὶ ἐννεάκλινοι καὶ κατὰ τοὺς ἑξῆς ἀριθμοὺς ἦσαν παρὰ τοῖς παλαιοῖς. Ἀντιφάνης·

συναγαγὼν
τρεῖς ὄντας εἰς τρίκλινον ὑμᾶς.

Φρύνιχος·

ἑπτάκλινος οἶκος ἦν καλός,
εἶτ' ἐννεάκλινος ἕτερος οἶκος.

Εὔβουλος·

(*nogaleumata*)." Alexis [a]: "In Thasian wines he soaks himself the rest of the day, and munches sweetmeats." Antiphanes [b]: "Grapes, pomegranates, dates, and other sweetmeats." Philonides [c] uses the word *apositos* ("abstaining from food"). Crobylus [d] has *autositos* in the phrase "a parasite bringing his own food." [e] "Unbreakfasted," says Eupolis [f] in a compound word (*anaristeton*). "Eating-in-spite-of-himself" is another compound (*ananko-sitos*) in Crates [g] and also in Nicostratus [h]: "A lad . . . with hair cut bowl-fashion and clad in riding-cloak you bring home on occasion to eat against his will." Alexis used [i] the word "luncheon-dinner" (*aristo-deipnon*): "With these dishes we can get up a short and sweet luncheon-dinner."

After these words we arose and took new places on the couches according to each man's desire, without waiting for the generalissimo of the dinner-forces to act as usher.

Besides the triclinia-dining-rooms with three couches, there were in ancient times rooms with four, seven, nine, and even higher numbers. Antiphanes [k]: "Gathering you, when you numbered only three, in a three-couch dining-room." Phrynichus [l]: "There was a beautiful room with seven couches, and another still with nine." Eubulus [m]:

[a] Kock ii. 398; *cf.* 28 e.
[b] Kock ii. 38; *cf.* 29 d.
[c] Kock i. 255.
[d] Kock iii. 379; *cf.* 248 b.
[e] Of course a paradox.
[f] Kock i. 273.
[g] Kock i. 143.
[h] Kock ii. 228.
[i] Kock ii. 402; *cf.* 247 e.
[k] Kock ii. 129.
[l] Kock i. 387.
[m] Kock ii. 208; *cf.* 49 c.

θὲς ἑπτάκλινον. Β. ἑπτάκλινος οὑτοσί.
Α. καὶ πέντε κλίνας Σικελικάς. Β. λέγ' ἄλλο τι.
Α. Σικελικὰ προσκεφάλαια πέντε.

Ἄμφις·

οὐχ ὑποστρώσεις ποτὲ
48 τρίκλινον;

Ἀναξανδρίδης·

τρίκλινον δ' εὐθέως συνήγετο
καὶ συναυλίαι γερόντων.—

ἀλλὰ ξενῶνας οἶγε καὶ ῥᾶνον δόμους
στρώννυ τε κοίτας καὶ πυρὸς φλέξον μένος
κρατῆρά τ' αἴρου καὶ τὸν ἥδιστον κέρα.

"Νῦν δὲ τὴν τῶν στρωμάτων σύνθεσιν περιβολῇ χωρίζουσι καὶ ὑποβολῇ," φησὶ Πλάτων ὁ φιλόσοφος. ὁ δ' ὁμώνυμος αὐτῷ ποιητής φησι·

b κᾆτ' ἐν κλίναις ἐλεφαντόποσιν καὶ στρώμασι
πορφυροβάπτοις
κἀν φοινικίσι Σαρδιακαῖσιν κοσμησάμενοι κατάκεινται.

ἤκμασε δ' ἡ τῶν ποικίλων ὑφὴ μάλιστα ἐντέχνων περὶ αὐτὰ γενομένων Ἀκεσᾶ καὶ Ἑλικῶνος τῶν Κυπρίων. ὑφάνται δ' ἦσαν ἔνδοξοι· καὶ ἦν Ἑλικὼν υἱὸς Ἀκεσᾶ, ὥς φησιν Ἱερώνυμος. ἐν Πυθοῖ γοῦν ἐπί τινος ἔργου ἐπιγέγραπται·

τεῦξ' Ἑλικὼν Ἀκεσᾶ Σαλαμίνιος, ᾧ ἐνὶ χερσὶ
πότνια θεσπεσίην Παλλὰς ἔπνευσε χάριν.

τοιοῦτος ἦν καὶ Παθυμίας ὁ Αἰγύπτιος.—

"A. Set the heptaclinium ('room with seven couches').—B. Here you have it.—A. Then bring five Sicilian couches.—B. Any other orders?—A. Yes, five Sicilian cushions." Amphis [a]: "Are you never going to spread the couches in the triclinium?" Anaxandrides [b]: "A triclinium was quickly made ready and the concert of old men began."—

"Open, then, the guest-chambers and sweep [c] the rooms, strew couches and set a mighty fire ablaze, take down the mixing-bowl and mix our best vintage." [d]

"But nowadays," says the philosopher Plato,[e] "people make a distinction regarding the manufacture of bedding, according to whether it is intended to put over us or under us." So the like-named comic poet says: [f] "Then they lie down, luxuriously decked, on beds with ivory feet, with coverings dyed in purple, and blankets of Sardis red." Now the weaving of many-coloured textures reached its height when the Cyprians Acesas and Helicon became the chief artists in the profession; they were celebrated weavers. Helicon was the son of Acesas, according to Hieronymus.[g] In Delphi, at any rate, there is an inscription upon a certain work of art which reads: "Made by Helicon of Salamis,[h] son of Acesas, upon whose handiwork the queenly Pallas breathed ineffable charm." An artist comparable to him was the Egyptian Pathymias.—

[a] Kock ii. 249. [b] Kock ii. 162.
[c] Lit. "sprinkle," to lay the dust.
[d] Kock iii. 608, *T.G.F.*² 857. [e] *Politicus*, 280 B.
[f] Kock i. 658. [g] Frag. 32 Hiller.
[h] In Cyprus.

c ὡς ἐγὼ σκιρτῶ πάλαι
ὅπου ῥοδόπνοα στρώματ' ἔστι, καὶ λούμενος[1]
μύροις ψακαστοῖς,

φησὶν Ἔφιππος. Ἀριστοφάνης·

ὅστις ἐν ἡδυόσμοις
στρώμασι παννυχίζων
τὴν δέσποιναν ἐρείδεις.

Σώφρων δὲ "στρουθωτὰ ἐλίγματά φησιν ἐντετιμημένα." Ὅμηρος δὲ ὁ θαυμασιώτατος τῶν στρωμάτων τὰ μὲν κατώτερα λῖτα εἶναι φάσκει ἤτοι λευκὰ καὶ μὴ βεβαμμένα ἢ πεποικιλμένα, τὰ δὲ περιστρώματα "ῥήγεα καλά, πορφύρεα."

d Πρῶτοι δὲ Πέρσαι, ὥς φησιν Ἡρακλείδης, καὶ τοὺς λεγομένους στρώτας ἐφεῦρον, ἵνα κόσμον ἔχῃ ἡ στρῶσις καὶ εὐάφειαν.

Τὸν οὖν Τιμαγόραν ἢ τὸν ἐκ Γόρτυνος Κρῆτα,[2] ὥς φησι Φαινίας ὁ περιπατητικός, Ἔντιμον, ὃς ζήλῳ Θεμιστοκλέους ἀνέβη ὡς βασιλέα, τιμῶν Ἀρταξέρξης σκηνήν τε ἔδωκεν αὐτῷ διαφέρουσαν τὸ κάλλος καὶ τὸ μέγεθος καὶ κλίνην ἀργυρόποδα,
e ἔπεμψε δὲ καὶ στρώματα πολυτελῆ καὶ τὸν ὑποστρώσοντα, φάσκων οὐκ ἐπίστασθαι τοὺς Ἕλληνας ὑποστρωννύειν. καὶ ἐπὶ τὸ συγγενικὸν ἄριστον ἐκαλεῖτο ὁ Κρὴς οὗτος, τὸν βασιλέα ψυχαγωγήσας· ὅπερ οὐδενὶ πρότερον τῶν Ἑλλήνων ἐγένετο, ἀλλ' οὐδ' ὕστερον. αὕτη γὰρ ἡ τιμὴ τοῖς συγγενέσι διεφυλάττετο. Τιμαγόρᾳ μὲν γὰρ τῷ Ἀθηναίῳ τῷ προσκυνήσαντι βασιλέα καὶ μάλιστα τιμηθέντι

[1] Wilamowitz, who brackets *καί*: *καὶ λουόμενος* or *λούομαι* CE.

[2] Voisin: *Κρῆτα Τιμαγόραν ἢ τὸν ἐκ Γόρτυνος* CE.

"For I have long been frisking where the bed-clothes smell of rose leaves, bathing in dripping unguents," says Ephippus.[a] Aristophanes[b]: "You, that revel all night long in perfumed bedding, fondling the mistress!" And Sophron[c] has "high-priced wraps, figured with birds." The most admirable Homer says[d] that the bed-clothes under the body were "smooth," that is, white, not dyed or embroidered, whereas the upper coverings were "fair robes of purple colour."[e]

The Persians were the first, according to Heracleides,[f] to institute the so-called "bed-makers," in order to secure beauty and softness in the coverings.

Now Timagoras (or Entimus from Gortyn in Crete), as Phaenias the Peripatetic tells[g] us, once went up to visit the Great King, emulating Themistocles. In his honour Artaxerxes bestowed upon him a tent of extraordinary beauty and size, and a silver-footed bedstead; he also sent rich coverings and a slave to spread them, alleging that the Greeks did not know how to make a bed. This Cretan was even bidden to a breakfast of the king's relatives, since he had caught the king's fancy; this was an honour never accorded to any Greek before or since, being exclusively reserved for kinsmen. Certainly the Athenian Timagoras never enjoyed the honour, though he had done obeisance to the king and had

[a] Kock ii. 263. [b] Kock i. 561.
[c] Kaibel 170. [d] *Od.* i. 130.
[e] *Od.* x. 352. [f] *F.H.G.* ii. 97.
[g] *F.H.G.* ii. 296.

τοῦτο οὐχ ὑπῆρξε· τῶν δὲ παρατιθεμένων βασιλεῖ τούτῳ τινὰ ἀπὸ τῆς τραπέζης ἀπέστελλε. Ἀντ-
αλκίδᾳ δὲ τῷ Λάκωνι τὸν αὐτοῦ στέφανον εἰς μύρον
βάψας ἔπεμψε. τῷ δ' Ἐντίμῳ τοιαῦτα πολλὰ
f ἐποίει καὶ ἐπὶ τὸ συγγενικὸν ἄριστον ἐκάλει. ἐφ'
ᾧ οἱ Πέρσαι χαλεπῶς ἔφερον ὡς τῆς τε τιμῆς
δημευομένης καὶ στρατείας ἐπὶ τὴν Ἑλλάδα πάλιν
ἐσομένης. ἔπεμψε δὲ καὶ κλίνην αὐτῷ ἀργυρόποδα
καὶ στρωμνὴν καὶ σκηνὴν οὐρανοφόρον ἀνθινὴν
καὶ θρόνον ἀργυροῦν καὶ ἐπίχρυσον σκιάδειον καὶ
φιάλας λιθοκολλήτους χρυσᾶς εἴκοσι, ἀργυρᾶς δὲ
μεγάλας ἑκατὸν καὶ κρατῆρας ἀργυροῦς καὶ παιδί-
49 σκας ἑκατὸν καὶ παῖδας ἑκατὸν χρυσοῦς τε ἑξακισ-
χιλίους χωρὶς τῶν εἰς τὰ ἐπιτήδεια καθ' ἡμέραν
διδομένων.

Τράπεζαι ἐλεφαντόποδες τῶν ἐπιθημάτων ἐκ
τῆς καλουμένης σφενδάμνου πεποιημένων. Κρα-
τῖνος·

γαυριῶσαι δ' ἀναμένουσιν ὧδ' ἐπηγλαϊσμέναι
μείρακες φαιδραὶ τράπεζαι τρισκελεῖς σφεν-
δάμνιναι.

Εἰπόντος τινὸς κυνικοῦ τρίποδα τὴν τράπεζαν
δυσχεραίνει ὁ παρὰ τῷ σοφιστῇ Οὐλπιανὸς καὶ
λέγει· "τήμερον ἐγὼ 'πράγματα ἔξω ἐξ ἀπραξίας.'[1]
πόθεν γὰρ τούτῳ ὁ τρίπους; . . . εἰ μὴ τὴν Διογένους
βακτηρίαν σὺν καὶ τὼ πόδε ἀριθμῶν οὗτος τρίποδα
b προσηγόρευσε, πάντων τραπέζας καλούντων τὰς
παραθέσεις ταύτας."

[1] Meineke sees here a bit of verse: ἔξω πράγματ' ἐξ ἀπραξίας.

[a] Kock i. 100.

[b] Cynulcus. Ulpian, a purist, insists that the tripod, pro-

been received by him with special favour; but some of the food served to the king was merely sent to him from the table. To the Spartan Antalcidas he sent his own chaplet after dipping it in perfume. But for Entimus he not only did all this, but also invited him to breakfast *en famille*. The Persians took umbrage at this, because they felt that the honour was being vulgarized, and also because a new expedition against Greece was impending. But the king sent Entimus a silver-footed bed with its coverings, a tent with gaily-coloured canopy, a silver throne, a gilded sun-shade, twenty gold saucers set with jewels, one hundred large saucers of silver and silver mixing-bowls, one hundred concubines and one hundred slaves, and six thousand pieces of gold, beside all that was given to him for his daily necessities.

Tables occur with ivory feet and tops of maple. Thus Cratinus [a]: "With gay plumes and glistening spangles there await us here radiant lasses and three-legged tables made of maple."

When a Cynic [b] called the four-legged table a tripod, Ulpian, one of the guests at the savant's dinner, took exception and said: "To-day 'I am going to have business on my hands after a period of idleness.' For where does he get his word 'tripod'? . . . unless, of course, he counts Diogenes' staff along with his legs and calls him a tripod, when everybody else calls what are here set before us four-legged tables."

perly a table with three legs, should not be called a *trapeza*, which has four, though *trapeza* is the generic word for table. If you call a tripod *trapeza*, you may as well call Diogenes a tripod, with his two legs and a staff to support him. I have marked a lacuna.

Ὅτι Ἡσίοδος ἐν Κήυκος γάμῳ—κἂν γὰρ γραμματικῶν παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί. καὶ Ξενοφῶν δ' ὁ μουσικώτατος ἐν ζ' Ἀναβάσεως γράφει· "τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δὲ ὅσον εἴκοσι κρεῶν μεστοὶ νενεμημένων." καὶ ἐπάγει· "μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο." Ἀντιφάνης·

c ἐπεὶ δ' ὁ τρίπους ἤρθη κατὰ χειρῶν τ' εἴχομεν.

Εὔβουλος·

τρίποδες οὗτοι πέντε σοι
καὶ πέντε— Β. πεντηκοστολόγος γενήσομαι.

Ἐπίχαρμος·

τί δὲ τόδ' ἐστί; Β. δηλαδὴ τρίπους. Α. τί μὰν ἔχει πόδας
τέτορας; οὔκ ἐστιν τρίπους, ἀλλ' ἐστὶν οἶμαι τετράπους.
Β. ἐστὶ δ' ὄνομ' αὐτῷ τρίπους, τέτορά γε μὰν ἔχει πόδας.
Α. Οἰδίπους τοίνυν ποτ' ἦν, αἴνιγμά τοι νοεῖς.

Ἀριστοφάνης·

τράπεζαν ἡμῖν εἴσφερε
d τρεῖς πόδας ἔχουσαν, τέτταρας δὲ μὴ 'χέτω.
Β. καὶ πόθεν ἐγὼ τρίπουν τράπεζαν λήψομαι;

Ὅτι ἔθος ἦν ἐν τοῖς δείπνοις τῷ ἑστιάτορι

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[a] Frag. 177 Rzach. [b] vii. 3. 21.
[c] Kock ii. 127. [d] Kock ii. 208; *cf.* 47 f.
[e] Lit. "collector of one-fiftieth," or two per cent, the regular customs rate on exports and imports. The speaker

Yet Hesiod, in *The Marriage of Ceyx* [a]—for even though it is true that the grammarian tribe would divorce these verses from the poet, I think they are ancient—calls four-legged tables tripods. And even the highly gifted Xenophon writes, in Book Seven of the *Anabasis* [b]: "Tripods were brought in for all, and these, numbering about a score, were laden with meat piled high." And he goes on: "The tables were always placed with particular care opposite the foreign guests." Antiphanes [c]: "When the tripod had been removed and we were washing our hands." Eubulus [d]: "A. Here are five tripods for you, and again five.—B. I shall turn into a tax-gatherer [e] with all these fives!" Epicharmus [f]: "A. What is this?—B. A tripod, of course.—A. Why, then, has it four legs? It isn't a tripos, but rather, I think, a tetrapos.—B. Well, its name is tripos, though to be sure it has four legs.—A. Then it must have been an Oedipos once—it's his own riddle you're thinking of." Aristophanes [g]: "A. Bring us in a table with three legs, let it not have four.—B. Of course; where should I get a three-legged table with four legs?"—

It was a custom at banquets, after the diner had

means that the mention of tables in groups of five will make him an expert in calculating the custom-duties.

[f] Kaibel 118. A capital jest, worthy of Epicharmus. The word tripos (=tripod) suggests the form Oedipos, "Swell-foot," so called because his legs were pinned together when his parents exposed him as an infant on Mt. Cithaeron. The mention of Oedipus further reminds the speaker of the riddle of the Sphinx, which Oedipus solved: "What creature walks on four legs in the morning, on two at noon, and on three at eventide?" The answer is man; for he creeps in infancy, walks erect in his prime, and carries a staff in his old age.

[g] Kock i. 526.

κατακλιθέντι προδίδοσθαι γραμματείδιόν τι περιέχον ἀναγραφὴν τῶν παρεσκευασμένων, ἐφ' ᾧ εἰδέναι ὅ τι μέλλει ὄψον φέρειν ὁ μάγειρος.

ΔΑΜΑΣΚΗΝΑ. Δαμασκοῦ τῆς πόλεως ἐνδόξου οὔσης καὶ μεγάλης πολλοὶ τῶν ἀρχαίων μέμνηνται. ἐπεὶ δὲ πλεῖστον ἐν τῇ τῶν Δαμασκηνῶν ἐστι χώρᾳ τὸ κοκκύμηλον καλούμενον καὶ κάλλιστα
e γεωργεῖται, ἰδίως καλεῖται τὸ ἀκρόδρυον Δαμασκηνὸν ὡς διάφορον τῶν κατὰ τὰς ἄλλας χώρας γινομένων. κοκκύμηλα οὖν ἐστι ταῦτα· ὧν ἄλλος[1] τε μέμνηται καὶ Ἱππῶναξ·

στέφανον εἶχον κοκκυμήλων καὶ μίνθης.

Ἄλεξις·

καὶ μὴν ἐνύπνιον ᾤομαί γ' ἑορακέναι
νικητικόν. Β. λέγ' αὐτό. Α. τὸν νοῦν πρόσεχε δή·
ἐν τῷ σταδίῳ τῶν ἀνταγωνιστῶν μέ τις
ἐδόκει στεφανοῦν γυμνὸς προσελθών . . .
f στεφάνῳ κυλιστῷ κοκκυμήλων—Β. Ἡράκλεις.
Α. πεπόνων . . .

πάλιν·

ἑόρακας ἤδη[2] πώποτ' ἐσκευασμένον
ἥνυστρον ἢ σπλῆν' ὀπτὸν ὠνθυλευμένον
ἢ κοκκυμήλων σπυρίδα πεπόνων; . . .
τοιοῦτ' ἔχει τὸ μέτωπον.

Νίκανδρος·

μῆλον ὃ κόκκυγος καλέουσι.

Κλέαρχος δ' ὁ περιπατητικός φησι Ῥοδίους καὶ Σικελιώτας βράβυλα καλεῖν τὰ κοκκύμηλα, ὡς καὶ Θεόκριτος ὁ Συρακούσιος·

50 ὄρπηκες βραβίλοισι καταβρίθοντες ἔραζε.

taken his place on the couch, to hand him at once a tablet containing a list of what had been prepared, so that he might know what fare the chef intended to provide.—

Damsons.—Many old writers mention the great and famous city of Damascus. Now in the territory of the Damascenes there is a very large quantity of the so-called cuckoo-apples, cultivated with great skill. Hence this fruit gets the special name of "damson," excelling the same kind grown in other countries. These, then, are plums, mentioned, among others, by Hipponax [a]: "They wore a chaplet of plums and mint." Alexis [b]: "A. Now look you! I've seen a vision, I think, which portends victory.—B. Tell it. —A. Attention, then. In the stadium methought one of the contestants, stripped for the fray, came up and crowned me with a circling chaplet of plums.—B. Great Heracles!—A. Ripe, they were." And again: [c] "Have you ever seen a sweetbread nicely broiled, or a baked stuffed spleen, or a basket of ripe plums? That is how his face looks." [d] Nicander [e]: "The apple which they call the cuckoo's." But Clearchus the Peripatetic says [f] that the Rhodians and the Sicilian Greeks call plums sloes, as does also the Syracusan Theocritus [g]: "Young trees weighted to

[a] *P.L.G.*[4] frag. 81.

[b] Kock ii. 397.

[c] *Ibid.* 398.

[d] Probably referring to a pugilist.

[e] Frag. 87 Schneider.

[f] *F.H.G.* ii. 327.

[g] vii. 146.

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[1] Ἀρχίλοχος? *Cf.* Pollux i. 232.

[2] Dobree adds ἤδη.

καὶ πάλιν·

ὅσον μῆλον βραβίλοιο
ἥδιον.

ἐστὶ δὲ τοῦτο τὸ ἀκρόδρυον μικρότερον μὲν τῇ περιφορᾷ τῶν κοκκυμήλων, τῇ δ' ἐδωδῇ τὸ αὐτό, πλὴν ὀλίγον δριμύτερον. Σέλευκος δ' ἐν Γλώσσαις βράβιλά φησιν ἥλα κοκκύμηλα μάδρυα τὰ αὐτὰ εἶναι· τὰ μὲν μάδρυα οἷον μαλόδρυα, τὰ δὲ βράβυλα ὅτι εὐκοίλια καὶ τὴν βορὰν ἐκβάλλοντα, ἥλα δὲ
l οἷον μῆλα, ὡς Δημήτριος ὁ Ἰξίων λέγει ἐν Ἐτυμολογίᾳ. Θεόφραστος δὲ λέγει· "κοκκυμηλέα καὶ σποδιάς· τοῦτο δ' ἐστὶν ὥσπερ ἀγρία κοκκυμηλέα." Ἀραρὼς δὲ κοκκύμηλον καλεῖ τὸ δένδρον, κοκκύμηλον δὲ τὸ ἀκρόδρυον. Δίφιλος δὲ ὁ Σίφνιος μέσως φησὶν εἶναι ταῦτα εὔχυλα, εὔφθαρτα, εὐέκκριτα, ὀλιγότροφα.

ΚΕΡΑΣΙΑ. Θεόφραστος ἐν τῷ περὶ φυτῶν· "ἴδιον δὲ τῇ φύσει δένδρον ὁ κέρασός ἐστι καὶ μεγέθει μέγα· καὶ γὰρ εἰς εἴκοσι καὶ τέσσαρας πήχεις αὔξεται. φύλλον δὲ ὅμοιον ἔχει τῷ τῆς μεσπίλης, σκληρὸν δὲ καὶ πλατύτερον, φλοιὸν δ' ὅμοιον
c φιλύρᾳ, ἄνθος δὲ λευκόν, ἀπίῳ καὶ μεσπίλῃ ὅμοιον, ἐκ μικρῶν ἀνθῶν συγκείμενον, κηριῶδες. ὁ δὲ καρπὸς ἐρυθρός, ὅμοιος διοσπύρῳ τὸ σχῆμα, τὸ δὲ μέγεθος ἡλίκον κύαμος, πλὴν τοῦ διοσπύρου μὲν ὁ πυρὴν σκληρός, τοῦ δὲ κεράσου μαλακός." καὶ πάλιν· "κράταιγος· οἱ δὲ κραταίγονον καλοῦσιν. ἔχει δὲ τὸ μὲν φύλλον τεταμένον ὅμοιον μεσπίλῃ· πλὴν μεῖζον ἐκείνου καὶ πλατύτερον ἢ προμηκέστερον· τὸν δὲ χαραγμὸν οὐκ ἔχει ὥσπερ

[a] xii. 3.

the ground with sloes." And again :[a] "As much as an apple is sweeter than a sloe." But this fruit, though smaller round than a plum, is the same in taste, but slightly more acrid. Seleucus in his *Dialect Lexicon* says that *êla*, cuckoo-apples, and *madrya* are the same kind of plum. *Madrya* is for *malodrya* ("apple-fruit"); *brabyla* are so called because, being laxative, they "eject the food";[b] and *êla* is for *mêla* ("apples"), according to Demetrius Ixion in his *Etymology*. But Theophrastus says :[c] "*coccymêlea* ('plum-tree') and *spodias* ('bullace')—the latter is a kind of wild plum-tree;" while Araros[d] calls both the plum-tree and its fruit *coccymêlon*. Diphilus of Siphnos says that these are fairly juicy, perishable, easily excreted, but of little value as food.

Cherries.—Theophrastus on *Plants*[e] "The cherry is a tree of peculiar character and large growth; it even attains a height of twenty-four cubits. Its leaf is similar to that of the medlar, but is tough and broader; its bark is like the linden's, the blossom is white, resembling the pear and the medlar, composed of tiny flowers, and waxy. The fruit is red, shaped like a persimmon, but in size like a bean. But the stone of the persimmon is hard, while that of the cherry is brittle." And again :[f] "*crataegus* ('thorn'), called by others *crataegonus*; this has an elongated leaf like that of the medlar but is larger, broader, and more oblong; but it has no fissure as the medlar

[b] As though βορὰν ἐκβάλλοντα ("ejecting food") were telescoped into βράβυλα.

[c] *Hist. Plant.* iii. 6. 4.

[d] Kock ii. 219. But see Pollux i. 232, where it appears that there is a difference in gender. The tree is masculine, the fruit is neuter.

[e] iii. 13. 1. [f] iii. 15. 6.

ἐκεῖνο. γίνεται δὲ τὸ δένδρον οὔτε μέγα λίαν
d οὔτε παχύ· τὸ δὲ ξύλον ποικίλον, ξανθόν, ἰσχυρόν. φλοιὸν δ' ἔχει λεῖον ὅμοιον μεσπίλῃ· μονόριζον εἰς βάθος ὡς ἐπὶ πολύ. καρπὸν δ' ἔχει στρογγύλον ἡλίκον ὁ κότινος· πεπαινόμενος δὲ ξανθός τέ ἐστι καὶ ἐπιμελαίνεται· ἔχει δὲ τὴν γεῦσιν καὶ τὸν χυλὸν μεσπίλου· διόπερ ἀγρία μεσπίλη δόξειε ἂν μᾶλλον εἶναι." ἐκ τούτων μοι δοκεῖ, φησίν, ὁ φιλόσοφος τὸ νῦν κεράσιον καλούμενον ἐμφανίζειν.

Ἀσκληπιάδης δὲ ὁ Μυρλεανὸς χαμαικέρασόν τινα καλῶν δένδρον ἔφη οὕτως· "ἐν τῇ Βιθυνῶν γῇ γίνεται ἡ χαμαικέρασος, ἧς ἡ μὲν ῥίζα ἐστὶν
e οὐ μεγάλη, ἀλλ' οὐδὲ τὸ δένδρον, ἀλλὰ τῇ ῥοδῇ ἴσον, ὁ δὲ καρπὸς τὰ μὲν ἄλλα πάντα κεράσῳ[1] ὅμοιος, τοὺς δὲ πλείονι χρησαμένους καθότι οἶνος βαρύνει τε καὶ ἀλγεῖν τὴν κεφαλὴν τίθησι." ταῦτα ὁ Ἀσκληπιάδης, φησί, μοι δοκεῖ λέγειν περὶ τῶν μιμαικύλων. τό τε γὰρ φέρον αὐτὰ δένδρον τοιοῦτον καὶ ὁ πλέον τῶν ἑπτὰ τοῦ καρποῦ φαγὼν κεφαλαλγὴς γίνεται. Ἀριστοφάνης·

ἐν τοῖς ὄρεσιν δ' αὐτόματ' αὐτοῖς[2] τὰ μιμαίκυλ' ἐφύετο πολλά.

Θεόπομπος·

τρώγουσι μύρτα καὶ πέπονα μιμαίκυλα.

Κράτης·

πάνυ γάρ ἐστιν ὡρικώτατα
f τὰ τιτθί' ὥσπερ μῆλον ἢ μιμαίκυλον.

Ἄμφις·

ὁ συκάμινος συκάμιν', ὁρᾷς, φέρει,
ὁ πρῖνος ἀκύλους, ὁ κόμαρος μιμαίκυλα.

leaf has. The tree does not grow to be either very tall or very thick; the wood is vari-coloured, yellowish, and hard. The bark is as smooth as medlar. It has a single root, generally descending deep. The fruit is round like that of the wild olive; as it ripens it becomes yellow and then darkens; it has the flavour and the juiciness of a medlar, whence it may rather be regarded as a wild medlar." From this description, Athenaeus remarks, the scholar appears to mean what we call to-day the cherry.[a]

Asclepiades of Myrlea, mentioning a kind of bush-cherry, spoke of it thus: "In the country of the Bithynians grows the bush-cherry, the root of which is not large, nor, for that matter, is the tree, but equal in size to the rose-bush; its fruit, in all other respects, resembles the cherry, but it causes drowsiness, as of wine, to those who eat too much, and makes the head ache." The author thinks, from this description, that Asclepiades is speaking of the arbutus. For not only does the tree bearing this fruit correspond to this description, but it is also true that whoever eats more than seven berries of it gets a headache. Aristophanes[b]: "On the mountains, without cultivation, the arbutus-trees used to grow in plenty for their enjoyment." Theopompus[c]: "They eat myrtle-berries and ripe fruit of the arbutus-tree." Crates[d]: "The ripe loveliness of her breasts is as the apple or the arbutus-berry." Amphis[e]: "The mulberry-tree, look you, bears mulberries, the ilex acorns,

[a] Rather, the hawthorn-berry.
[b] Kock i. 559.
[c] Kock i. 751.
[d] Kock i. 142.
[e] Kock ii. 247.

[1] Lehrs adds κεράσῳ.
[2] Meineke: αὐτομάτοισιν CE.

Θεόφραστος· "ἡ κόμαρος ἡ τὸ μιμαίκυλον φέρουσα τὸ ἐδώδιμον."—

Ὅτι Ἀγῆνα σατυρικόν τι δρᾶμα ἀμφιβάλλεται εἴτε Πύθων ἐποίησεν ὁ Καταναῖος ἢ Βυζάντιος ἢ καὶ αὐτὸς ὁ βασιλεὺς Ἀλέξανδρος.—

Φησὶν ὁ παρὰ τῷ ῥήτορι Λαρήνσιος· "πολλὰ ὑμεῖς οἱ Γραικοὶ ἐξιδιοποιεῖσθε ὡς αὐτοὶ ἢ ὀνομάσαντες ἢ πρῶτοι εὑρόντες· ἀγνοεῖτε δὲ ὅτι Λεύ-
51 κολλος ὁ Ῥωμαίων στρατηγός, ὁ τὸν Μιθριδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμισεν εἰς Ἰταλίαν τὸ φυτὸν τοῦτο ἀπὸ Κερασοῦντος Ποντικῆς πόλεως. καὶ οὗτός ἐστιν ὁ καὶ τὸν καρπὸν καλέσας κέρασον ὁμωνύμως τῇ πόλει, ὡς ἱστοροῦσιν οἱ ἡμέτεροι συγγραφεῖς." πρὸς ὃν Δάφνος τίς φησιν· "ἀλλὰ μὴν παμπόλλοις χρόνοις πρεσβύτερος Λευκόλλου ἀνὴρ ἐλλόγιμος Δίφιλος ὁ Σίφνιος, γεγονὼς κατὰ Λυσίμαχον τὸν βασιλέα —εἰς δὲ οὗτος τῶν Ἀλεξάνδρου διαδόχων—μνη-
b μονεύει τῶν κερασίων λέγων· 'τὰ κεράσια εὐστόμαχα, εὔχυλα, ὀλιγότροφα, ἐκ ψυχροῦ δὲ λαμβανόμενα εὐστόμαχα. καλλίω δὲ τὰ ἐρυθρότερα καὶ τὰ Μιλήσια· εἰσὶ γὰρ διουρητικά.'"

ΣΥΚΑΜΙΝΑ. Ὅτι πάντων ἁπλῶς οὕτω καλούντων αὐτὰ Ἀλεξανδρεῖς μόνοι μόρα ὀνομάζουσι. συκάμινα δὲ οὐ τὰ ἀπὸ τῆς Αἰγυπτίας συκῆς, ἅ τινες συκόμορα λέγουσιν. ἅπερ οἱ ἐπιχώριοι ἐπὶ βραχὺ κνίσαντες σιδηρίῳ ἐῶσιν ἐπὶ τοῦ φυτοῦ· καὶ ὑπὸ
c τοῦ ἀνέμου κινούμενα ἐντὸς ἡμερῶν τριῶν οὕτω πέπονα καὶ εὐώδη γίνονται, μάλιστα δὲ ζεφύρων πνευσάντων, καὶ ἐδώδιμα ὡς διὰ[1] τὸ ἐν αὐτοῖς

[1] Schweighäuser adds διὰ.

the strawberry-tree arbutus." Theophrastus[a]: "The strawberry-tree, which bears the edible arbutus-berry."

Concerning a satyr-play called *Agên* it is disputed whether the author is Python of Catana (or Byzantium) or King Alexander himself.

Larensis, our author's host, says: "There are many things which you Greeks have appropriated as if you alone had given them names or were the first to discover them; but you are unaware that Lucullus, the Roman general who conquered Mithridates and Tigranes, was the first to import into Italy this tree from Cerasus, a city in Pontus. And he is the one who called the fruit *cerasus* ('cherry') from the name of the city, as our Roman historians record." But a certain Daphnus contradicted him: "Why! Many years before Lucullus a man of note, Diphilus of Siphnos, who flourished in the time of King Lysimachus, one of Alexander's successors, mentioned cherries in these words: 'Cherries are wholesome, juicy, but afford little nourishment; they are especially wholesome when eaten uncooked. The red Milesian varieties are superior, being diuretic.'"

Mulberries.—Although all other peoples without exception call them by this name (*sycamina*), the Alexandrians call them *mora.* Now sycamina are not the fruit of the Egyptian fig-tree, called by some *sycomora* ("fig-mulberries"). In these latter the natives make a slight incision with a knife, and leave them on the tree. Fanned by the breeze, they grow ripe and fragrant in three days, especially when the winds are from the West, and they are then edible; so much so that the mild coolness they contain makes

[a] *Hist. Plant.* iii. 16. 4.

ἠρέμα ψυχρὸν καὶ τοῖς πυρεταίνουσι μετὰ ῥοδίνου ἐλαίου καταπλαττόμενα ἐπὶ τοῦ στομάχου ἐπιτίθεσθαι καὶ οὐκ ὀλίγα παρηγορεῖσθαι τοὺς νοσοῦντας. φέρει δὲ τὸν καρπὸν τοῦτον ἡ Αἰγυπτία συκάμινος ἀπὸ τοῦ ξύλου καὶ οὐκ ἀπὸ τῶν ἐπικαρπίων. μόρα δὲ τὰ συκάμινα καὶ παρ' Αἰσχύλῳ ἐν Φρυξὶν ἐπὶ τοῦ Ἕκτορος·

ἀνὴρ δ' ἐκεῖνος ἦν πεπαίτερος μόρων.

ἐν δὲ Κρήσσαις καὶ κατὰ τῆς βάτου·

d λευκοῖς τε γὰρ μόροισι καὶ μελαγχίμοις
καὶ μιλτοπρέπτοις βρίθεται ταὐτοῦ χρόνου.

Σοφοκλῆς·

πρῶτον μὲν ὄψει λευκὸν ἀνθοῦντα στάχυν,
ἔπειτα φοινίξαντα γογγύλον μόρον.

καὶ Νίκανδρος δὲ ἐν Γεωργικοῖς ἐμφανίζει καὶ ὅτι πρότερον τῶν ἄλλων ἀκροδρύων φαίνεται μορέην e τε καλεῖ τὸ δένδρον ἀεί, ὡς καὶ οἱ Ἀλεξανδρεῖς·

καὶ μορέης, ἣ παισὶ πέλει μείλιγμα νέοισι,
πρῶτον ἀπαγγέλλουσα βροτοῖς ἠδεῖαν ὀπώρην.

Φαινίας δ' ὁ Ἐρέσιος ὁ Ἀριστοτέλους μαθητὴς τὸν τῆς ἀγρίας συκαμίνου καρπὸν μόρον καλεῖ, ὄντα καὶ αὐτὸν γλυκύτατον καὶ ἥδιστον ὅτε πεπανθείη. γράφει δὲ οὕτως· "τὸ μόρον τὸ βατῶδες, ξηρανθείσης τῆς σφαίρας τῆς συκαμινώδους, σπερματικὰς ἔχει τὰς[1] διαγονάς, καθάπερ . . . . . ὑφάλους,[2] καὶ διαφυὰς ἔχει ψαθυρὰς καὶ εὐχύμους." f Παρθένιος δὲ ἄβρυνά φησι συκάμινα, ἃ καλοῦσιν ἔνιοι μόρα· Σαλαμίνιοι δὲ τὰ αὐτὰ ταῦτα βάτια·

[1] After τὰς CE have συκαμινώδεις.
[2] C: ὑφάνους E.

them fit to be made into a poultice with oil of roses and applied to the stomachs of fever patients, affording no little comfort to the ailing. But this fruit is produced on the Egyptian mulberry directly from the wood, and not from fruit-stalks.[a] Mulberries are called *mora* also by Aeschylus in *The Phrygians*,[b] where he says of Hector: "That poor devil was softer than a mulberry." And in *The Cretan Women*,[c] of the blackberry: "It is loaded down at one and the same time with berries white, black, and vermilion." Sophocles[d]: "First you will see a white, flowering stalk, then a round mulberry that has turned red." And Nicander in the *Georgics*[e] explains that it appears earlier than other fruits, and he always calls the mulberry-tree *morea*, as the Alexandrians do: "Then there is the fruit of the mulberry-tree, which is a delight to little boys, and is the first to proclaim the pleasant fruit season to mortals."

Phaenias of Eresus, disciple of Aristotle, calls the fruit of the wild mulberry *moron*, and even it is very sweet and pleasant when ripe. He writes:[f] "The thorny moron, when its mulberry-like cluster has withered, contains spermatic divisions like . . . salty, and these clefts crumble apart and have a pleasing flavour." But *habryna* is the name given by Parthenius to mulberries, which some call *mora*, while the Salaminians call these same berries *batia*.[g]

[a] *Cf.* Theophr. *Hist. Plant.* iv. 2. 1.
[b] *T.G.F.*[2] 85. [c] *Ibid.* 38. [d] *Ibid.* 217.
[e] Frag. 75 Schneider. [f] *F.H.G.* ii. 301.
[g] In modern Greek this word means "blackberries."

Δημήτριος δὲ ὁ Ἰξίων τὰ αὐτὰ συκάμινα καὶ μόρα οἷον αἱμόροα καὶ σύκων ἀμείνω. Δίφιλος δὲ ὁ Σίφνιος ἰατρὸς γράφει οὕτως· "τὰ δὲ συκάμινα, ἃ καὶ μόρα λέγεται, εὔχυλα μέν ἐστιν, ὀλιγότροφα δὲ καὶ εὐστόμαχα καὶ εὐέκκριτα. ἰδίως δὲ τούτων τὰ ἔνωμα ἔλμινθας ἐκτινάσσει." Πύθερμος δὲ
52 ἱστορεῖ, ὥς φησιν Ἡγήσανδρος, καθ' αὑτὸν τὰς συκαμίνους οὐκ ἐνεγκεῖν καρπὸν ἐτῶν εἴκοσι καὶ γενέσθαι ἐπιδημίαν ποδαγρικὴν τοσαύτην ὥστε μὴ μόνον ἄνδρας τῷ πάθει ἐνσχεθῆναι, ἀλλὰ καὶ παῖδας καὶ κόρας καὶ εὐνούχους, ἔτι δὲ γυναῖκας. περιπεσεῖν δὲ οὕτω τὸ δεινὸν καὶ αἰπολίῳ ὡς τὰ δύο μέρη τῶν προβάτων ἐνσχεθῆναι τῷ αὐτῷ πάθει.

ΚΑΡΥΑ. Οἱ Ἀττικοὶ καὶ οἱ ἄλλοι συγγραφεῖς κοινῶς πάντα τὰ ἀκρόδρυα κάρυα λέγουσιν· Ἐπίχαρμος δὲ κατ' ἐξοχὴν ὡς ἡμεῖς·

b καπυρὰ τρώγων κάρυ', ἀμυγδάλας.

Φιλύλλιος·

ᾠά, κάρυ', ἀμυγδάλαι.

Ἡρακλέων δέ φησιν ὁ Ἐφέσιος· "κάρυα ἐκάλουν καὶ τὰς ἀμυγδάλας καὶ τὰ νῦν καστάνεια." τὸ δὲ δένδρον καρύα παρὰ Σοφοκλεῖ·

καρύαι μελίαι τε.

Εὔβουλος· "φηγούς, κάρυα Καρύστια." καλεῖται δέ τινα καὶ μόστηνα κάρυα.

ΑΜΥΓΔΑΛΑΙ. Ὅτι αἱ Νάξιαι ἀμυγδάλαι διὰ μνήμης ἦσαν τοῖς παλαιοῖς· καὶ γίνονται ὄντως ἐν Νάξῳ τῇ νήσῳ διάφοροι, ὡς ἐμαυτόν, φησί, πείθω.
c Φρύνιχος·

Demetrius Ixion says that *sycamina* and *mora*, which are the same, are derived from *sycôn ameina* ("better than figs") and *haimoroa* ("flowing blood"). Diphilus, the physician of Siphnos, writes as follows: "Mulberries, also called *mora*, are juicy but give little nourishment; they are wholesome and easily digested. A peculiarity of the unripe ones is that they expel worms." Pythermus, as quoted by Hegesander, records that in his time the mulberries bore no fruit for twenty years, and an epidemic of gout broke out so widespread that even boys, girls, eunuchs, and women, to say nothing of men, caught the disease; and a herd of goats also was so affected by the pest that two-thirds of the animals succumbed to the same calamity.

Walnuts.—Attic and other writers agree in calling all hard-shelled fruits *cárya* ("nuts"); but Epicharmus, like us, uses the word in a particular sense:[a] "Munching dried walnuts and almonds." Philyllius[b]: "Eggs, walnuts, and almonds." But Heracleon of Ephesus says: "They used to call even almonds and what are now known as chestnuts by the name of *carya*." And the tree, *caryá*, occurs in Sophocles[c]: "Walnut-trees and ash-trees." Eubulus[d]: "Beechnuts and Carystian walnuts." Some varieties also go by the name of *mostena*.[e]

Almonds.—The almonds of Naxos were often mentioned in ancient writers, and in fact they are of excellent quality on that island, as I have proved to my own satisfaction, says Athenaeus. Phrynichus[f]:

[a] Kaibel 119, where κάρυα = "walnuts."
[b] Kock i. 788.
[c] *T.G.F.*[2] 295.
[d] Kock ii. 212.
[e] Perhaps corrupt; *cf.* 54 d.
[f] Kock i. 387.

τοὺς δὲ γομφίους
ἅπαντας ἐξέκοψεν, ὥστ'
οὐκ ἂν δυναίμην Ναξίαν
ἀμυγδάλην κατᾶξαι.

διάφοροι δ' ἀμυγδάλαι γίνονται κἀν Κύπρῳ τῇ νήσῳ· παρὰ γὰρ τὰς ἀλλαχόθεν καὶ ἐπιμήκεις εἰσὶ καὶ κατὰ τὸ ἄκρον ἐπικαμπεῖς. Λάκωνας δὲ Σέλευκος ἐν Γλώσσαις φησὶ καλεῖν τὰ μαλακὰ κάρυα μυκήρους, Τηνίους δὲ τὰ γλυκέα κάρυα. Ἀμερίας δέ φησι μύκηρον τὴν ἀμυγδάλην καλεῖ-
d σθαι. ἐπακτικώτατα δὲ πρὸς πότον τὰ ἀμύγδαλα προεσθιόμενα. Εὔπολις·

δίδου μασᾶσθαι Ναξίας ἀμυγδάλας
οἶνόν τε πίνειν Ναξίων ἀπ' ἀμπέλων.

ἦν δέ τις ἄμπελος Ναξία καλουμένη. Πλούταρχος δὲ ὁ Χαιρωνεύς φησι παρὰ Δρούσῳ τῷ Τιβερίου Καίσαρος υἱῷ ἰατρόν τινα ὑπερβάντα πάντας ἐν τῷ πίνειν φωραθῆναι πρὸ τοῦ πότου προεσθίοντα πικρὰς ἀμυγδάλας πέντε ἢ ἕξ· ἅσπερ κωλυθεὶς
e προσενέγκασθαι οὐδὲ πρὸς τὸ μικρότατον ἀντέσχε τοῦ πότου. αἴτιος οὖν ἦν ἡ τῆς πικρότητος δύναμις, ξηραντικὴ καὶ δάπανος ὑγρῶν οὖσα. κληθῆναι δὲ ἀμυγδάλην φησὶν Ἡρωδιανὸς ὁ Ἀλεξανδρεὺς παρὰ τὸ ἐν τῷ μετὰ τὸ χλωρὸν ὥσπερεὶ ἀμυχὰς ἔχειν πολλάς.

ὄνος βαδίζεις εἰς ἄχυρα τραγημάτων,

φησί που Φιλήμων·

φηγοὶ Πανὸς ἄγαλμα,

φησὶ Νίκανδρος ἐν β' Γεωργικῶν.

Ὅτι καὶ οὐδετέρως ἀμύγδαλα λέγεται. Δίφιλος·

"He has knocked out all my molars, so that I couldn't crack a Naxian almond." Excellent almonds also grow on the island of Cyprus; compared with varieties from other countries they are oblong and crooked at the extremity. Seleucus in his *Dialect Lexicon* says that the Lacedaemonians call the nuts, when the outer skin is still soft, *myceri*, while the people of Tenos give that name to the nuts when sweet.[a] But Amerias says that *mycerus* is a general name for almond. Almonds eaten before the symposium are very provocative of thirst. Eupolis[b]: "Let me chew some Naxian almonds and drink wine from Naxian vines." Now there was a variety of vine called Naxia. Plutarch of Chaeronea tells[c] how a physician at the house of Drusus, son of Tiberius Caesar, beat all the others in drinking, until he was detected in the act of eating five or six bitter almonds before the symposium began; when prevented from taking them he could not hold out in the drinking contest in the slightest degree. The cause, therefore, was to be found in the bitterness, which produces dryness and consumes moisture. The word *amygdalê* ("almond"), according to Herodian of Alexandria,[d] is derived from the fact that next to the green part it has many scarifications (*amychae*).

"An ass you are, going to the husks of sweetmeats," Philemon somewhere says.[e] "Beech-trees, Pan's delight," says Nicander in Book ii. of the *Georgics*.[f]

The neuter form *amygdalon* also occurs. Diphilus[g]:

[a] *Cf.* 28 a, note, and 54 c.
[b] Kock i. 327. This quotation might more aptly be placed next the one from Phrynichus above. But the excerptor excerpts arbitrarily. [c] *Qu. Symp.* 624 c. [d] i. 321. 21.
[e] Kock ii. 530. [f] Frag. 69 Schneider. [g] Kock ii. 567.

f τράγημα, μυρτίδες, πλακοῦς, ἀμύγδαλα.

Ὅτι περὶ τῆς προφορᾶς τοῦ τόνου τῆς ἀμυγδάλης Πάμφιλος μὲν ἀξιοῖ ἐπὶ τοῦ καρποῦ βαρύνειν ὁμοίως τῷ ἀμυγδάλῳ· τὸ μέντοι δένδρον θέλει περισπᾶν, ἀμυγδαλῆ καὶ ῥοδῆ. καὶ Ἀρχίλοχος·

ῥοδῆς τε καλὸν ἄνθος.

53 Ἀρίσταρχος δὲ καὶ τὸν καρπὸν καὶ τὸ δένδρον ὁμοίως προφέρεται κατ' ὀξεῖαν τάσιν. Φιλόξενος δ' ἀμφότερον περισπᾷ. Εὔπολις·

. . . ἀπολεῖς με, ναὶ μὰ τὴν ἀμυγδαλῆν.

Ἀριστοφάνης·

ἄγε νυν τὰς ἀμυγδαλᾶς λαβὼν
τασδὶ κάταξον τῇ κεφαλῇ σαυτοῦ λίθῳ.

Φρύνιχος·

ἀμυγδαλῆ τῆς βηχὸς ἀγαθὸν φάρμακον.

ἄλλοι δὲ ἀμυγδαλάς, ὡς καλάς. Τρύφων δὲ ἐν Ἀττικῇ προσῳδίᾳ ἀμυγδάλην μὲν τὸν καρπὸν
b βαρέως, ὃν ἡμεῖς οὐδετέρως ἀμύγδαλον λέγομεν, ἀμυγδαλᾶς δὲ τὰ δένδρα, κτητικοῦ παρὰ τὸν καρπὸν ὄντος τοῦ χαρακτῆρος καὶ διὰ τοῦτο περισπωμένου.

Ὅτι Πάμφιλος ἐν Γλώσσαις μουκηροβαγόν φησι καλεῖσθαι τὸν καρυοκατάκτην ὑπὸ τῶν Λακώνων ἀντὶ τοῦ ἀμυγδαλοκατάκτην· μουκήρους γὰρ Λάκωνες καλοῦσι τὰ ἀμύγδαλα.

Ὅτι Ποντικῶν καλουμένων καρύων, ἃ λόπιμά τινες ὀνομάζουσι, μνημονεύει Νίκανδρος. Ἑρ-

[a] *i.e.* with no accent on the ultima, ἀμυγδάλη and ἀμύγδαλον.

"A sweet, some myrtle-berries, a cheese-cake, almonds."

With reference to the placing of the accent on the word *amygdalê*, Pamphilus insists that in speaking of the fruit the grave accent should be used as it is in the neuter *amygdalon*;[a] for the name of the tree, on the other hand, he requires the circumflex, *amygdalê*, like *rhodê*.[b] So, too, Archilochus[c]: "The fair flower of the rose-bush (*rhodê*)." But Aristarchus pronounces both the fruit and the tree in the same way, with the acute accent,[d] while Philoxenus puts the circumflex on both.[e] So, in Eupolis[f]: "You will be the death of me, by the holy almond (*amygdalê*) you will!" Aristophanes[g]: "Come now, take these almonds (*amygdalaê*) and crack them on your head with a stone." Phrynichus[h]: "An almond (*amygdalê*) is a good cure for your cough." While others accent *amygdalé* like *kalé* ("beautiful"), Tryphon, in his *Accent of Attic Greek*,[i] makes the name of the fruit (*amygdálе*)—to which we give the neuter form *amygdalon*—paroxytone,[k] but the trees he calls *amygdalâs*, the form being possessive and derived from the name of the fruit, and therefore circumflexed.

Pamphilus in the *Dialect Lexicon* says that nut-cracker is called by the Lacedaemonians *mucerobagos*,[l] equivalent to "almond-breaker," since Lacedaemonians call almonds *muceri*.

The so-called Pontic nuts, which some call peel-nuts, are mentioned by Nicander. But Hermonax,

[b] "Rose-bush," distinguished from ῥόδον, "rose."
[c] *P.L.G.*[4] frag. 29.
[d] ἀμυγδάλη.
[e] ἀμυγδαλῆ.
[f] Kock i. 274.
[g] Kock i. 542.
[h] Kock i. 386.
[i] Frag. 13 Velsen.
[k] ἀμυγδάλη.
[l] *i.e.* μυκηροφάγος, "almond-eater."

c μῶναξ δὲ καὶ Τιμαχίδας ἐν Γλώσσαις Διὸς βάλανόν φησι καλεῖσθαι τὸ Ποντικὸν κάρυον.

Ἡρακλείδης δὲ ὁ Ταραντῖνος ζητεῖ πότερον προπαρατίθεσθαι δεῖ τὰ τραγήματα, καθάπερ ἔν τισι τόποις τῶν κατὰ τὴν Ἀσίαν καὶ τὴν Ἑλλάδα γίνεται ἢ οὔ, ἀλλὰ μετὰ τὸ δεῖπνον. ἐὰν μὲν οὖν μετὰ τὸ δεῖπνον, συμβαίνει πλείονος τροφῆς κειμένης ἐν τῇ κοιλίᾳ καὶ τοῖς ἐντέροις τὰ ἐπεισφερόμενα κάρυα, χάριν τῆς πρὸς τὸ πίνειν ὁρμῆς ἐμπλεκόμενα τοῖς σιτίοις, ἐμπνευματώσεις καὶ φθορὰς τῆς τροφῆς παρασκευάζειν διὰ τὸ παρακολουθοῦν αὐτοῖς ἐπιπολαστικὸν φύσει καὶ δυσ-
d κατέργαστον· ἐξ ὧν ἀπεψίαι γίνονται καὶ κοιλίας καταφοραί.

"Τὰ δὲ ἀμύγδαλα," φησὶ Διοκλῆς, "τρόφιμα μέν ἐστι καὶ εὐκοίλια, θερμαντικὰ δὲ διὰ τὸ ἔχειν κεγχρῶδές τι. λυπεῖ δ' ἧττον τὰ χλωρὰ τῶν ξηρῶν καὶ τὰ βεβρεγμένα τῶν ἀβρόχων καὶ τὰ πεφρυγμένα τῶν ὠμῶν. τὰ δὲ Ἡρακλεωτικά, καλούμενα δὲ Διὸς βάλανοι, τρέφει μὲν οὐχ ὁμοίως τοῖς ἀμυγδάλοις, ἔχει δέ τι κεγχρῶδες καὶ ἐπιπολαστικόν· πλείω δὲ βρωθέντα βαρύνει τὴν κεφαλήν. ἧττον δ' ἐνοχλεῖ καὶ τούτων τὰ χλωρὰ τῶν ξηρῶν. τὰ δὲ Περσικὰ κεφαλαλγικὰ μέν ἐστιν οὐχ ἧττον τῶν Διὸς βαλάνων, τρέφει δὲ
e μᾶλλον· φάρυγγα τραχύνει καὶ στόμα. ὀπτηθέντα δὲ ἀλυπότερα γίνεται· διαχωρεῖ δὲ μάλιστα τῶν καρύων ἐσθιόμενα μετὰ μέλιτος. τὰ δὲ πλατέα φυσωδέστερά ἐστιν, ἀλυπότερα δὲ τὰ ἐφθὰ τῶν ὠμῶν καὶ πεφρυγμένων, τὰ δὲ πεφρυγμένα τῶν

and Timachidas in the *Dialect Lexicon*, say that the Pontic nut is known as Zeus-acorn.[a]

Heracleides of Tarentum raises the question whether or not dessert should be served first, as in some places of Asia and Hellas, instead of after dinner. If, for example, it is served after dinner, when a good deal of food is in the stomach and intestines, it happens that the nuts then eaten to incite thirst mix with this food and cause winds and fermentation of the food, because they naturally remain on the surface and digest with difficulty; hence indigestion and diarrhoea result.

"Almonds," Diocles remarks, "are nourishing and good for the bowels, and are, moreover, calorific because they contain some of the properties of millet.[b] The green are less unwholesome than the dry, the soaked than the unsoaked, the roasted than the raw. But the Heracleot nuts,[c] also called Zeus-acorns, are not so nutritious as almonds, and besides have a drying property and lie on the top of the stomach; if too many are eaten they affect the head. Of these nuts, also, the green are less likely to cause trouble than the dry. The Persian nuts[d] are as apt to cause headache as the Zeus-acorns, but are more nourishing; they roughen the throat and mouth, but are less noxious when roasted. They are digested more easily than other nuts when eaten with honey. The broad chestnuts are more windy, but when boiled they give less trouble than when raw or roasted, while the roasted are better than the raw." Phylo-

[a] *Cf.* 57 c. It would appear that Pontic was the name sometimes given to the hazel-nut, sometimes to the small chestnut.

[b] Drying the throat; see below.

[c] Filberts?

[d] Walnuts.

f ὠμῶν." Φυλότιμος δὲ ἐν τοῖς περὶ τροφῆς φησι· "τὸ πλατὺ καὶ τὸ καλούμενον Σαρδιανὸν δυσκατέργαστά ἐστιν ὠμὰ πάντα καὶ δυσδιάλυτα, κατεχόμενα ὑπὸ τοῦ φλέγματος ἐν τῇ κοιλίᾳ, καὶ στρυφνότητα ἔχοντα. τὸ δὲ Ποντικὸν λιπαρὸν καὶ δυσκατέργαστον. τὸ δὲ ἀμύγδαλον ἧττον δυσκατέργαστον· φαγόντες οὖν πλείονα οὐκ ἐνοχλούμεθα· λιπαρώτερά τε φαίνεται καὶ ἀναδίδωσι χυμὸν γλυκὺν καὶ λιπαρόν." Δίφιλος δ' ὁ Σίφνιος
54 "τὰ κάρυα," φησί, "τὰ βασιλικὰ κεφαλαλγῆ ἐστι καὶ ἐπιπολαστικά. τούτων δὲ τὰ ἁπαλὰ ἔτι καὶ λελευκασμένα εὐχυλότερα καὶ κρείττονα ὑπάρχει, τὰ δ' ἐν τοῖς ἰπνοῖς φρυγόμενα ὀλιγότροφα. τὰ δὲ ἀμύγδαλά ἐστιν οὐρητικὰ καὶ λεπτυντικὰ καὶ καθαρτικὰ καὶ ὀλιγότροφα. τῶν μέντοι χλωρῶν κακοχύλων ὄντων καὶ ἀτροφωτέρων πολὺ μᾶλλον φυσωδέστερα καὶ ἐπιπολαστικώτερά ἐστι τὰ ξηρά. τὰ δὲ ἁπαλὰ καὶ πλήρη καὶ λελευκασμένα γαλα-
b κτώδη ὄντα εὐχυλότερά ἐστι. τῶν δὲ ξηρῶν τὰ Θάσια καὶ Κύπρια ἁπαλὰ ὄντα εὐεκκριτώτερά ἐστι. τὰ δὲ Ποντικὰ κάρυα κεφαλαλγῆ, ἧττον δ' ἐπιπολαστικὰ τῶν βασιλικῶν."

Μνησίθεος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν "τῶν Εὐβοϊκῶν," φησί, "καρύων ἢ καστάνων (ἀμφοτέρως γὰρ καλεῖται) δύσπεπτος μὲν ἡ κατεργασία τῇ κοιλίᾳ καὶ φυσώδης ἡ πέψις γίνεται, παχύνει δὲ τὰς ἕξεις, ἐάν τις αὐτῶν κρατήσῃ. τὰ δὲ ἀμύγδαλα καὶ τὰ Ἡρακλεωτικὰ καὶ τὰ Περσικὰ κάρυα καὶ τἄλλα τὰ τοιαῦτα χείρω ἐστὶ τούτων.
c χρὴ δὲ μηδὲν ὅλως τῆς τοιαύτης ἰδέας ἄπυρον ἐσθίειν ἔξω τῶν χλωρῶν ἀμυγδάλων, ἀλλὰ τὰ

timus says in his work on *Food*: "The broad chestnut and the so-called Sardis nut are all of them hard to digest and dissolve when raw, since they are held in restraint by the phlegm in the stomach and possess astringency. The Pontic nut, also, is oily and hard to digest, the almond less so. We may, therefore, eat a rather large quantity and still feel no distress; moreover, they seem to be more fatty and produce a sweet, oily juice." And Diphilus of Siphnos says: "'Royal' nuts[a] cause headache, and lie at the top of the stomach. Yet when they are still tender and have been blanched, they are better, being more juicy, while those which are roasted in ovens have little nutriment. Almonds are diuretic, attenuating, cathartic, and of little nutrition. Dried almonds, however, are much more windy and apt to lie on the stomach than the green, which, to be sure, have a poor flavour and are less nourishing. But if they are blanched when still tender though full grown, they are milky and of better flavour. Among dried almonds the Thasian and Cyprian varieties, when still tender, are more easily excreted. The Pontic nuts cause headache, but are less apt to lie on the stomach than the 'royal.'"

Mnesitheus of Athens, in his work on *Edibles*, says: "In the case of the Euboean nuts or chestnuts (for they are known by both names) disintegration in the stomach is difficult, and the digestive process is attended with wind; but they fatten the system if one can tolerate them. Almonds and the Heracleot and Persian nuts, and others of the same kind are less wholesome than chestnuts. In fact none of these varieties should be eaten raw excepting green

[a] Apparently walnuts are meant, *Juglans regia*.

μὲν ἔψειν, τὰ δὲ φρύγειν. τὰ μὲν γὰρ αὐτῶν ἐστι λιπαρὰ τῇ φύσει, καθάπερ ἀμυγδάλαι τε αἱ ξηραὶ καὶ Διὸς βάλανοι, τὰ δὲ σκληρὰ καὶ στρυφνά, καθάπερ αἵ τε φηγοὶ καὶ πᾶν τὸ τοιοῦτον γένος. τῶν οὖν λιπαρῶν ἀφαιρεῖται τὸ λίπος ἡ πύρωσις· ἐστὶ γὰρ τοῦτο τὸ χείριστον· τὰ δὲ σκληρὰ καὶ στρυφνὰ πεπαίνεται, ἐάν τις ὀλίγῳ καὶ μαλακῷ πυρὶ χρῆται.'' ὁ δὲ Δίφιλος τὰ κάστανα καὶ Σαρδιανὰς βαλάνους καλεῖ, εἶναι λέγων αὐτὰς καὶ
d πολυτρόφους καὶ εὐχύλους, δυσοικονομήτους δὲ διὰ τὸ ἐπιμένειν τῷ στομάχῳ· τὰς δὲ φρυγείσας ἀτροφωτέρας μὲν γίνεσθαι, εὐοικονομήτους δέ· τὰς δὲ ἑψομένας ἐμπνευματοῦν μὲν ἧττον, τρέφειν δὲ τούτων μᾶλλον.

λόπιμον κάρυόν τε
Εὐβοέες, βάλανον δὲ μετεξέτεροι καλέσαντο,

Νίκανδρός φησιν ὁ Κολοφώνιος ἐν Γεωργικοῖς. Ἀγέλοχος δὲ ἄμωτα καλεῖ τὰ καστάνεια· ''ὅπου δὲ γίνεται τὰ κάρυα τὰ Σινωπικά, ἐνταῦθα τὰ[1] δένδρα ἐκάλουν ἄμωτα.''

e ΕΡΕΒΙΝΘΟΙ. Κρώβυλος·

φαγόντες[2] χλωρὸν ἐρέβινθόν τινα
ἐκοττάβιζον, κενὸν ὅλως. Β. τράγημα δέ
ἐστιν πιθήκου τοῦτο δήπου δυστυχοῦς.

Ὅμηρος·

θρώσκουσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι.

Ξενοφάνης ὁ Κολοφώνιος ἐν παρῳδίαις·

πὰρ πυρὶ χρὴ τοιαῦτα λέγειν χειμῶνος ἐν ὥρῃ
ἐν κλίνῃ μαλακῇ κατακείμενον, ἔμπλεον ὄντα,

almonds; some should be boiled, others roasted. For some of them, like dried almonds and Zeus-acorns, are fatty by nature, while others are tough and astringent, such as beech-nuts and similar sorts. The cooking process, therefore, removes the oil from the fatty varieties, that being the most harmful element, while the tough and astringent kinds are softened when one applies a little slow heat." But Diphilus calls chestnuts "Sardis-acorns" also, and says that they are nourishing and well-flavoured, but hard to assimilate because they remain a long time in the stomach; and though when roasted they are less filling, yet they are more easily digested. But the boiled not only inflate less, but also nourish more than the roasted.

"*Lopimon* ('peel-nut') and *caryon* the Euboeans called it, but others called it Zeus-acorn," says Nicander of Colophon in the *Georgics*.[a] But Agelochus calls chestnuts *amota*: "Wherever the nuts of Sinope grow, there they called the trees *amota*."

Chick-peas. Crobylus[b]: "They were playing at cottabos, having eaten a yellow chick-pea, entirely empty. B.: That's the dessert you would give to a God-forsaken monkey." Homer[c]: "The black-skinned beans or chick-peas hop." Xenophanes of Colophon, in the *Parodies*:[d] "As you lie stretched upon a soft couch by the fire in the winter season, these should be your words when you have had enough

[a] Frag. 76 Schneider, meaning the chestnut.
[b] Kock iii. 381. The meaning of the fragment is not clear. For the game of cottabos *cf.* 28 a and note.
[c] *Iliad* xiii. 589. [d] Frag. 18 Diehl.

[1] ἐνταῦθα Capps, τὰ Gulick: ταῦτα δένδρα CE.
[2] φαγόντες added by Capps.

πίνοντα γλυκὺν οἶνον, ὑποτρώγοντ' ἐρεβίνθους·
τίς πόθεν εἶς ἀνδρῶν, πόσα τοι ἔτη ἐστί, φέριστε;
πηλίκος ἦσθ' ὅθ' ὁ Μῆδος ἀφίκετο;

f Σαπφώ·

χρύσειοι ἐρέβινθοι ἐπ' ἀιόνων ἐφύοντο.

Θεόφραστος δ' ἐν φυτικοῖς τῶν ἐρεβίνθων τινὰς καλεῖ κριούς. καὶ Σώφιλος·

ὁ πατὴρ ὁ ταύτης πολὺ μέγιστός ἐστι
κριὸς ἐρέβινθος.

Φαινίας δ' ἐν τοῖς περὶ φυτῶν φησι· "τραγήματος ἔχει χώραν ἁπαλὰ μὲν ὦχρος, κύαμος, ἐρέβινθος, ξηρὰ δὲ ἑφθὰ καὶ φρυκτὰ σχεδὸν τὰ πλεῖστα."

Ἄλεξις·

ἔστιν ἀνήρ μοι πτωχὸς κἀγὼ
55 γραῦς καὶ θυγάτηρ καὶ παῖς υἱὸς
χἄδ' ἡ χρηστή, πένθ' οἱ πάντες.
τούτων οἱ τρεῖς δειπνοῦμεν,
δύο δ' αὐτοῖς συγκοινωνοῦμεν
μάζης μικρᾶς. φθόγγους δ' ἁλύρους
θρηνοῦμεν ἐπὰν μηδὲν ἔχωμεν·
χρῶμα δ' ἀσίτων ἡμῶν ὄντων
γίνεται ὠχρόν. τὰ μέρη δ' ἡμῶν
χἠ σύνταξις τοῦ βίου ἐστὶν
κύαμος, θέρμος, λάχανον, ...
γογγυλίς, ὦχρος, λάθυρος, φηγός,
βολβός, τέττιξ, ἐρέβινθος, ἀχράς,
τό τε θειοφανὲς μητρῷον ἐμοὶ
μελέδημ' ἰσχάς,
Φρυγίας εὑρήματα συκῆς.

b Φερεκράτης·

of food, and are sipping sweet wine and munching chick-peas the while: 'Who art thou among men, whence comest thou, how many are thy years, good sir? How old wert thou when the Mede came upon us?'" Sappho [a]: "Golden chick-peas grew upon the shores." Theophrastus, *Plants*,[b] calls some varieties of chick-pea "rams." [c] So, also, Sophilus [d]: "This girl's father is easily the biggest ram chick-pea." And Phaenias in his notes on *Plants* [e] says: "In the category of dessert are pulse, beans, and chick-peas when they are still soft and tender; but when they are dried they are pretty generally served (as vegetables) either boiled or roasted." Alexis [f]: "My man is a pauper, and I am an old woman with a daughter and a son, this boy, and this nice girl besides,—five we are in all. If three of us get a dinner, the other two must share with them only a tiny barley cake. Sounds of wailing untuneful we utter when we have nothing, and our complexions grow pale with lack of food. The elements and the sum of our livelihood are these—a bean, a lupine, greens, and a turnip, pulse, vetch, beech-nut, the bulb of an iris, a cicada, chick-pea, wild pear, and that God-given inheritance of our mother-country, darling of my heart, a dried fig, brought to light from a Phrygian fig-tree." Pherecrates [g]: "You will make the chick-

[a] *P.L.G.*[5] frag. 30. [b] *Hist. Plant.* viii. 5. 1.
[c] Whence the obscene sense in comedy.
[d] Kock ii. 447. [e] *F.H.G.* ii. 300.
[f] Kock ii. 356. [g] Kock i. 169.

τακεροὺς ποιήσεις τοὺς ἐρεβίνθους αὐτόθεν.
πάλιν·
τρώγων ἐρεβίνθους ἀπεπνίγη πεφρυγμένους.

Δίφιλος δέ φησιν· "οἱ ἐρέβινθοι δύσπεπτοι, σμηκτικοί, οὐρητικοί, πνευματικοί." κατὰ δὲ Διοκλέα ζυμωτικοὶ τῆς σαρκός· κρείττους δ' οἱ λευκοὶ τῶν μελάνων καὶ πυξοειδεῖς καὶ οἱ Μιλήσιοι τῶν λεγομένων κριῶν οἵ τε χλωροὶ τῶν ξηρῶν καὶ οἱ βεβρεγμένοι τῶν ἀβρόχων.

Ὅτι Ποσειδῶνος εὕρημα οἱ ἐρέβινθοι.

c ΘΕΡΜΟΙ.

μὴ ὥρασι
μετὰ τῶν κακῶν ἵκοιθ' ὁ τοὺς θέρμους φαγών,
ἐν τῷ προθύρῳ τὰ λέμματ' ὁτιὴ κατέλιπε,
ἀλλ' οὐκ ἀπεπνίγη καταφαγών. μάλιστα δὲ . . .

Β. Κλεαίνετος μὲν οὐκ ἐδήδοκ' οἶδ' ὅτι
ὁ τραγικὸς αὐτούς· οὐδενὸς γὰρ πώποτε
ἀπέβαλεν . . . . . ὀσπρίου λέπος·
οὕτως ἐκεῖνός ἐστιν εὐχερὴς ἀνήρ.

d Λυκόφρων δ' ὁ Χαλκιδεὺς ἐν σατυρικῷ δράματι, ὃ ἐπὶ καταμωκήσει ἔγραψεν εἰς Μενέδημον τὸν φιλόσοφον, ἀφ' οὗ ἡ τῶν Ἐρετρικῶν ὠνομάσθη αἵρεσις, διασκώπτων τῶν φιλοσόφων τὰ δεῖπνά φησι·

καὶ δημόκοινος ἐπεχόρευσε δαψιλὴς
θέρμος, πενήτων καὶ τρικλίνου συμπότης.

Δίφιλος·

οὐκ ἔστιν οὐδὲν τεχνίον ἐξωλέστερον
τοῦ πορνοβοσκοῦ· . . . . .
κατὰ τὴν ὁδὸν πωλεῖν περιπατῶν βούλομαι

peas tender forthwith." And again:[a] "He choked to death eating roasted chick-peas." Diphilus says that "chick-peas are hard to digest, but purgative, diuretic, windy." According to Diocles, they provoke fermentation in the body; but the white varieties, resembling boxwood, are superior to the black, the Milesian better than those called "rams"; the green, moreover, are better than the dried, the soaked better than the unsoaked.

The use of chick-peas was revealed by Poseidon.

Lupines.—"A. Bad cess to him, and all mischief, who has been eating lupines and left the shells in the vestibule, instead of choking as he gulped them down. And more than all. . . .—B. I'm sure it isn't Cleaenetus, the tragedian, who ate them; he wouldn't have thrown away the peel of any vegetable. He is such an obliging man!"[b] Lycophron of Chalcis, in a satyr-play which he wrote in ridicule of the philosopher Menedemus, from whom the sect of the Eretrians received their name, satirizes philosophers' dinners in these words:[c] "And there danced forth the plebeian lupine in lavish abundance, that companion of the paupers' triclinium." Diphilus[d]: "There is no trade more execrable than the bawd's. I'd rather tramp the streets peddling roses, radishes,

[a] Kock i. 195. [b] Kock ii. 395; the author is Alexis.
[c] *T.G.F.*[2] 817; *cf.* 420 b. [d] Kock ii. 570.

ῥόδα, ῥαφανῖδας, θερμοκυάμους, στέμφυλα,
e ἁπλῶς ἅπαντα μᾶλλον ἢ ταύτας τρέφειν.

καὶ σημειωτέον, φησί, τὸ θερμοκυάμους, ἐπεὶ καὶ νῦν οὕτω λέγεται. Πολέμων δέ φησι τοὺς Λακεδαιμονίους τοὺς θέρμους λυσιλαίδας καλεῖν. Θεόφραστος δὲ ἱστορεῖ ἐν αἰτίοις φυτικοῖς ὅτι "θέρμος καὶ ὄροβος καὶ ἐρέβινθος μόνα οὐ ζῳοῦται τῶν χεδροπῶν διὰ τὴν δριμύτητα καὶ πικρότητα. ὁ δ' ἐρέβινθος," φησί, "μέλας γίνεται διαφθειρόμενος." γίνεσθαι δὲ λέγει κάμπας ἐν τοῖς ἐρεβίνθοις ὁ
f αὐτὸς ἐν τῷ τρίτῳ τῆς αὐτῆς πραγματείας. Δίφιλος δ' ὁ Σίφνιος τοὺς θέρμους φησὶν εἶναι σμηκτικοὺς καὶ πολυτρόφους, μάλιστα δὲ τοὺς ἐπὶ πλεῖον ἀπεγλυκασμένους. διὸ καὶ Ζήνων ὁ Κιτιεύς, σκληρὸς ὢν καὶ πάνυ θυμικὸς πρὸς τοὺς γνωρίμους, ἐπὶ πλεῖον τοῦ οἴνου σπάσας ἡδὺς ἐγίνετο καὶ μείλιχος. πρὸς τοὺς πυνθανομένους οὖν τοῦ τρόπου τὴν διαφορὰν ἔλεγε τὸ αὐτὸ τοῖς θέρμοις πάσχειν· καὶ γὰρ ἐκείνους πρὶν διαβραχῆναι πικροτάτους εἶναι, ποτισθέντας δὲ γλυκεῖς καὶ προσηνεστάτους.

56 ΦΑΣΗΛΟΙ. Λακεδαιμόνιοι ἐν τοῖς δείπνοις τοῖς καλουμένοις κοπίσι διδόασι τραγήματα σῦκά τε ξηρὰ καὶ κυάμους καὶ φασήλους χλωρούς· ἱστορεῖ Πολέμων. Ἐπίχαρμος·

. . . φασήλους φῶγε θᾶσσον, αἴ χ' ὁ Διόνυσος φιλῇ.

Δημήτριος·

ἢ σῦκον ἢ φάσηλον ἢ τοιοῦτό τι.

ΕΛΑΑΙ. Εὔπολις· "σηπίαι δρυπεπεῖς τ' ἐλᾶαι."

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[a] Frag. 91 Preller; λυσιλαίδας ("folk-looseners") is a Laconic jest.

lupine-beans, pressed olive cakes, anything at all, than keep these strumpets." Note the word "lupine-bean," says Athenaeus, since it is used in this way even to-day. Polemon says[a] that the Lacedaemonians call lupines *lysilaidae*, and Theophrastus records, in *Plant Aetiology*,[b] that "the lupine, bitter vetch, and chick-pea are the only leguminous plants which do not breed worms, on account of their bitterness and sourness." "The chick-pea," he declares, "grows black as it decays." But the same authority, in the third book of the very same treatise,[c] says that caterpillars occur in chick-peas. Diphilus of Siphnos informs us that lupines are purgative and filling, especially if they have been sweetened for a considerable time. Hence it was that Zeno of Citium, who was very harsh and choleric toward his acquaintances, became gentle and bland after absorbing quantities of wine; and when people asked him to explain this change of manner, he answered that he underwent the same process as the lupine; for they too are very sour before they are soaked, but when steeped they become very sweet and mild.

Calavances.—Spartans at the feasts called *Kopides*[d] ("Cleavers") serve as dessert dried figs, beans and green calavances. The account of it is in Polemon.[e] Epicharmus[f]: "Toast some calavances quickly, if Dionysus holds you dear." Demetrius[g]: "A fig or a calavance or something like that."

Olives.—Eupolis[h]: "squids and over-ripe olives."

[b] *Caus. Plant.* iv. 2. 2.
[c] *Ibid.* iii. 22. 3.
[d] Given at certain festivals to strangers.
[e] Frag. 86 Preller.
[f] Kaibel 119.
[g] Kock i. 796.
[h] Kock i. 342.

ταύτας Ῥωμαῖοι δρύππας λέγουσι. Δίφιλος δέ
b φησιν ὁ Σίφνιος τὰς ἐλάας ὀλιγοτρόφους εἶναι καὶ κεφαλαλγεῖς, τὰς δὲ μελαίνας καὶ κακοστομαχωτέρας καὶ βαρύνειν τὴν κεφαλήν, τὰς δὲ κολυμβάδας καλουμένας εὐστομαχωτέρας εἶναι καὶ κοιλίας στατικάς, τὰς δὲ θλαστὰς μελαίνας εὐστομαχωτέρας εἶναι. μνημονεύει τῶν θλαστῶν ἐλαιῶν Ἀριστοφάνης· "θλαστὰς ποιεῖν ἐλαίας." πάλιν·

οὐ ταὐτόν ἐστιν ἁλμάδες καὶ στέμφυλα.

καὶ μετ' ὀλίγα·

c θλαστὰς γὰρ εἶναι κρεῖσσόν ἐστιν ἁλμάδος.

Ἀρχέστρατος ἐν τῇ Γαστρονομίᾳ·

ῥυσαὶ καὶ δρυπεπεῖς παρακείσθωσάν σοι ἐλαῖαι.—

ὥστε Μαραθῶνος τὸ λοιπὸν ἐπ' ἀγαθῷ μεμνημένοι
πάντες ἐμβάλλουσιν ἀεὶ μάραθον ἐς τὰς ἁλμάδας,

φησὶν Ἕρμιππος. Φιλήμων φησίν· "πιτυρίδες καλοῦνται αἱ φαυλίαι[1] ἐλᾶαι, στεμφυλίδες δὲ αἱ μέλαιναι." Καλλίμαχος δ' ἐν τῇ Ἑκάλῃ γένη ἐλαῶν καταλέγει·

γεργέριμον πίτυρίν τε καὶ ἣν ἀπεθήκατο λευκὴν
εἰν ἁλὶ νήχεσθαι φθινοπωρίδα.[2]

d ἔλεγον δὲ τὰς δρυπεπεῖς ἐλάας καὶ ἰσχάδας καὶ γεργερίμους, ὥς φησι Δίδυμος. καὶ χωρὶς δὲ τοῦ φάσκειν ἐλάας αὐτὸ καθ' ἑαυτὸ ἔλεγον μόνον δρυπεπεῖς. Τηλεκλείδης·

. . . ξυγγενέσθαι διὰ χρόνου λιπαρείτω με
δρυπεπέσι, μάζαις καὶ διασκανδικίσαι.

[1] φαῦλαι CE; *cf.* Hesychius, *s.v.* φαυλίαι.
[2] Kaibel adds καὶ . . . φθινοπωρίδα from Suidas *s.v.* γεργέριμον.

The latter are called *druppae* by the Romans. Diphilus of Siphnos says that olives afford little nourishment and cause headache; black olives, moreover, are worse for the stomach and oppressive to the head; those called swimmers[a] are more wholesome and act as an astringent on the bowels, while black olives are more wholesome if crushed. The crushed olives are mentioned by Aristophanes[b]: "Have the olives crushed." Again: "Olives in brine are not the same as olives crushed in the press." And a little further on: "It's better to use crushed olives than briny." Archestratus in his *Gastronomy* writes:[c] "Let them serve you with wrinkled, over-ripe olives."—"Wherefore, in pious memory of Marathon for all time, they all put *marathon* ('fennel') in the briny olives," says Hermippus.[d] Philemon says: "The coarse variety are called 'bran' olives, while 'pressed olives' is the name given to the black." Callimachus gives a list of the kinds of olives in the *Hecale*:[e] "The over-ripe and the bran, and the late autumn kind, which is preserved swimming in brine when it is still light green." According to Didymus,[f] over-ripe olives used to be called *ischades*[g] as well as *gergerimoi*. Moreover, without adding the word "olives" they were in the habit of using "over-ripes" substantively. Thus Telecleides[h]: "Let him entreat me after a while to consort with over-ripes and barley cakes, and feed on sprays of chervil."[i]

[a] In brine.
[b] Kock i. 493.
[c] Frag. 6 Ribbeck.
[d] Kock i. 249.
[e] Frag. 50 Schneider.
[f] p. 75 Schmidt.
[g] A term usually given to dried figs; *cf.* Eustath. 1963. 55.
[h] Kock i. 218.
[i] Alluding to the comic jibes at Euripides' mother, Aristoph. *Eq.* 19. But the text of the entire quotation is uncertain.

Ἀθηναῖοι δὲ τὰς τετριμμένας ἐλαίας στέμφυλα ἐκάλουν, βρύτεα δὲ τὰ ὑφ' ἡμῶν στέμφυλα, τὰ ἐκπιέσματα τῆς σταφυλῆς. παρὰ δὲ τοὺς βότρυς γέγονεν ἡ φωνή.

ΡΑΦΑΝΙΔΕΣ. Αὗται κέκληνται διὰ τὸ ῥᾳδίως
e φαίνεσθαι. καὶ ἐκτεταμένως δὲ καὶ κατὰ συστολὴν λέγεται παρὰ Ἀττικοῖς. Κρατῖνος·

ταῖς ῥαφανῖσι δοκεῖ, τοῖς δ' ἄλλοις οὐ λαχάνοισιν.

Εὔπολις·

ῥαφανίδες ἄπλυτοι, σηπίαι.

ὅτι δὲ τὸ ἄπλυτοι ἐπὶ τῶν ῥαφανίδων ἀκούειν δεῖ, οὐκ ἐπὶ τῶν σηπιῶν, δηλοῖ Ἀντιφάνης γράφων·

νήττας, σχαδόνας, κάρυ' ἐντραγεῖν, ᾧ', ἐγκρίδας,
ῥαφανῖδας ἀπλύτους, γογγυλίδας, χόνδρον, μέλι.

ἰδίως δ' οὕτως ἐκαλοῦντο ἄπλυτοι ῥαφανίδες ἂς
f καὶ Θασίας ὠνόμαζον. Φερεκράτης·

ῥαφανίς τ' ἄπλυτος ὑπάρχει
καὶ θερμὰ λουτρὰ καὶ ταρίχη πνικτὰ καὶ κάρυα.

ὑποκοριστικῶς δ' εἴρηκε Πλάτων ἐν Ὑπερβόλῳ· "φύλλιον ἢ ῥαφανίδιον." Θεόφραστος δ' ἐν τοῖς περὶ φυτῶν γένη ῥαφανίδων φησὶν εἶναι πέντε, Κορινθίαν, Λειοθασίαν, Κλεωναίαν, Ἀμωρέαν, Βοιωτίαν. καλεῖσθαι δὲ ὑπό τινων τὴν Λειοθασίαν Θρᾳκίαν· γλυκυτάτην δ' εἶναι τὴν Βοιωτίαν καὶ τῷ σχήματι στρογγύλην. ἁπλῶς δέ, φησίν, ὧν ἐστι
57 λεῖα τὰ φύλλα, γλυκύτεραί εἰσι. Καλλίας δ' ἐπὶ τῆς ῥαφανίδος εἴρηκε τὴν ῥάφανον. περὶ γοῦν τῆς ἀρχαιότητος τῆς κωμῳδίας διεξιών φησιν·

. . . ἔτνος, πῦρ, γογγυλίδες, ῥάφανοι, δρυπεπεῖς,
ἐλατῆρες.

The Athenians used to call pressed olives *stemphyla*, while *brytea* was their word for what we call *stemphyla*, being really pressed grapes. The word *brytea* comes from *botrys* (" bunch of grapes ").

Radishes.—These have their name from the ease (*radiôs*) with which they are produced. The last syllable (*-is*) is either long or short in Attic. Cratinus has it long :[a] " The radishes, but not the other vegetables, have come to a decision." Eupolis makes it short :[b] " unwashed radishes and squids." That the word " unwashed " is to be construed with " radishes " and not with " squids " is proved by Antiphanes[c] writing the following : " To gobble up ducks, honey-comb, nuts, eggs, honey cakes, unwashed radishes, turnips, gruel, and honey." Properly the term " unwashed " was applied in this way to radishes which were called Thasian. Pherecrates[d] : " We have on hand an unwashed radish, hot baths ready, stewed pickle-fish, and nuts." The diminutive form *rhaphanidion* occurs in Plato, *Hyperbolus*[e] : " A little lettuce leaf or bit of radish." Theophrastus in his *Plants*[f] says that there are five kinds of radish—Corinthian, Leiothasian, Cleonaean, Amorean, and Boeotian ; by some, however, the Leiothasian is called Thracian ; the sweetest is the Boeotian, and it is round in shape ; in general, he adds, the varieties with smooth leaves are sweeter. But Callias uses the word *rhaphanos* of the radish. For, in explaining the antiquity of comedy he says :[g] " Pease-porridge, fire, turnips, radishes (*rhaphanoi*), ripe olives, phallic cakes." That he really means

[a] Kock i. 104. [b] Kock i. 342. [c] Kock ii. 124.
[d] Kock i. 198. [e] Kock i. 645. [f] *Hist. Plant.* vii. 4. 2.
[g] Kock i. 698. On *rhaphanos* = " cabbage " see 34 d-e.

ὅτι δ' οὕτω τὰς ῥαφανίδας εἴρηκε δῆλον Ἀριστοφάνης ποιεῖ περὶ τῆς τοιαύτης ἀρχαιότητος ἐν Δαναΐσι γράφων καὶ αὐτὸς καὶ λέγων·

ὁ χορὸς δ' ὠρχεῖτ' ἂν ἐναψάμενος δάπιδας καὶ
στρωματόδεσμα,
διαμασχαλίσας αὑτὸν σχελίσιν καὶ φύσκαις καὶ
ῥαφανῖσιν.

b εὐτελὲς δὲ σφόδρα ἔδεσμα ἡ ῥαφανίς. Ἄμφις·

ὅστις ἀγοράζων ὄψον . . . . .
ἐξὸν ἀπολαύειν ἰχθύων ἀληθινῶν
ῥαφανῖδας ἐπιθυμεῖ πρίασθαι, μαίνεται.

κωνοι. Μνησίθεος ὁ Ἀθηναῖος ἰατρὸς ἐν τῷ περὶ ἐδεστῶν ὀστρακίδας καλεῖ τῶν κώνων τοὺς πυρῆνας, ἔτι δὲ κώνους. Διοκλῆς δ' ὁ Καρύστιος πιτύινα κάρυα. ὁ δὲ Μύνδιος Ἀλέξανδρος πιτυίνους κώνους. Θεόφραστος δὲ τὸ μὲν δένδρον
c πεύκην ὀνομάζει, τὸν δὲ καρπὸν κῶνον. Ἱπποκράτης δὲ ἐν τῷ περὶ πτισάνης, ὃ ἐκ τοῦ ἡμίσους μὲν νοθεύεται, ὑπ' ἐνίων δὲ καὶ ὅλον, κοκκάλους· οἱ πολλοὶ δὲ πυρῆνας, ὡς καὶ Ἡρόδοτος ὅταν περὶ τοῦ Ποντικοῦ καρύου λέγῃ. φησὶ γάρ· "πυρῆνα δ' ἔχει τοῦτο ἐπὰν γένηται πέπον." Δίφιλος δ' ὁ Σίφνιός φησιν· "οἱ στρόβιλοι πολύτροφοι μέν εἰσι, λεαντικοὶ δὲ ἀρτηρίας καὶ θώρακος καθαρτικοὶ διὰ τὸ ἔχειν παρεμπεπλεγμένον τὸ
d ὑητινῶδες." Μνησίθεος δέ φησι πιαίνειν αὐτοὺς τὸ σῶμα καὶ πρὸς εὐπεψίαν ἀλύπους εἶναι, ὑπάρχειν δὲ καὶ οὐρητικοὺς καὶ οὐκ ἐφεκτικοὺς κοιλίας.

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[a] Kock i. 456.

[b] Kock ii. 243. From Athen. 277 c it appears that the play was *Leucas*.

radishes is proved by Aristophanes. For he also writes about the antiquity of comedy in the *Danaids*, and says:[a] "The chorus would dance wrapped up in rugs and bundles of bedding, sticking under their arm-pits ribs of beef, sausages, and radishes." The radish, moreover, is a very cheap article of food. Amphis[b]: "Any man who goes to market to get some delicacy and prefers to buy radishes when he may enjoy real fish must be crazy."

Pine kernels.—Mnesitheus the Athenian physician, in his work on *Edibles*, calls the seeds of conifers *ostracides*[c] and again he calls them *cones*.[d] But Diocles of Carystus calls them "pine-nuts," while the Myndian Alexander calls them "pine-cones." Theophrastus gives the name *peucê* ("pine") to the tree, but calls its fruit "cone." But Hippocrates in the work on *Tisane*,[e] half of which is spurious (some even think the whole is), calls them *coccali* ("kernels"). Most authorities, however, call them *pyrenes* ("stones"), as does Herodotus also in speaking of the Pontic nut. For he says[f] that "this has a kernel when it is ripe." Diphilus of Siphnos says: "These cones are nourishing, they smooth the bronchial tubes and clear the organs of the diaphragm by means of the resinous principle contained in them." Mnesitheus, also, agrees that they fatten the body and produce no ill effects on digestion; they are also diuretic and do not inhibit the action of the bowels.

[c] Lit. "sherds," like ὄστρακα; also the shell of testacea.

[d] These are indubitably the pine-nuts (*pignolas*) well known in Greece and America.

[e] ii. 456 Littré.

[f] iv. 23; he means the hazel-nut or filbert. Liddell & Scott, *s.v.* πυρήν, are quite wrong. Nor does the translation "wild cherry" (edd. of Herodotus) seem correct in the light of Athen. 53 ff.

ωια. Ἀναξαγόρας ἐν τοῖς Φυσικοῖς τὸ καλούμενόν φησιν ὄρνιθος γάλα τὸ ἐν τοῖς ᾠοῖς εἶναι λευκόν. Ἀριστοφάνης· "τίκτει πρῶτον ὑπηνέμιον ᾠὸν Νύξ." Σαπφὼ δ' αὐτὸ τρισυλλάβως καλεῖ·

φασὶ δή ποτε Λήδαν ὤιον εὑρεῖν.

καὶ πάλιν·

ὠίου πολὺ λευκότερον.

ὤεα δ' ἔφη Ἐπίχαρμος·

ὤεα χανὸς κἀλεκτορίδων πετεηνῶν.

Σιμωνίδης ἐν δευτέρῳ ἰάμβων·

οἷόν τε χηνὸς ὤεον Μαιανδρίου.

e διὰ τεσσάρων δ' αὐτὰ προενήνεκται Ἀναξανδρίδης ὠάρια εἰπών. καὶ Ἔφιππος·

σταμνάριά τ' οἴνου μικρὰ τοῦ φοινικίνου,
ὠάρια, τοιαῦθ' ἕτερα πολλὰ παίγνια.

Ἄλεξις δὲ ἡμίτομά που ᾠὰ λέγει. ᾠὰ δὲ οὐ μόνον ἀνεμιαῖα ἐκάλουν, ἀλλὰ καὶ ὑπηνέμια. "ἐκάλουν δὲ καὶ τὰ νῦν τῶν οἰκιῶν παρ' ἡμῖν καλούμενα ὑπερῷα ᾠά," φησὶ Κλέαρχος ἐν Ἐρωτι-
f κοῖς, τὴν Ἑλένην φάσκων ἐν τοιούτοις οἰκήμασι τρεφομένην δόξαν ἀπενέγκασθαι παρὰ πολλοῖς ὡς ἐξ ᾠοῦ εἶη γεγεννημένη. οὐκ εὖ δὲ Νεοκλῆς ὁ Κροτωνιάτης ἔφη ἀπὸ τῆς σελήνης πεσεῖν τὸ ᾠὸν ἐξ οὗ τὴν Ἑλένην γεννηθῆναι· τὰς γὰρ σεληνίτιδας γυναῖκας ᾠοτοκεῖν καὶ τοὺς ἐκεῖ γεννωμένους πεντεκαιδεκαπλασίονας ἡμῶν εἶναι, ὡς Ἡρόδωρος ὁ Ἡρακλεώτης ἱστορεῖ. Ἴβυκος δὲ ἐν πέμπτῳ μελῶν περὶ Μολιονιδῶν φησι·

Eggs.—Anaxagoras, in the *Physics*,[a] explains that the popular expression "bird's milk" means the white of an egg. Concerning eggs, compare Aristophanes[b]: "In the beginning Night laid a wind-egg (*ōon*)." Sappho makes[c] the word a trisyllable: "They say, you know, that Leda once found an egg (*ōion*)." And again:[d] "much whiter than an egg." But Epicharmus said *ōeon*:[e] "eggs (*ōea*) of the goose and of winged fowls." So also Simonides in the second book of his *Iambic Verses*[f]: "like the egg of a Maeander goose." Anaxandrides even extended it to four syllables when he said[g] *oaria*. And Ephippus[h]: "Little jars of date-wine, egglets, too, and many other like toys." Alexis, I believe, speaks of slices of egg.[i] Wind-eggs they used to call *hypenemia* as well as *anemiaea*. "What is known among us to-day as the upper-story (*hyperōon*) of a house they used to call an *egg* (*ōon*)," says Clearchus in the *Amatoria*,[k] explaining that since Helen was reared in an upper-story she caused the report to spread that she had sprung from an egg. But Neocles of Croton was mistaken in saying that the egg from which Helen sprang fell from the moon; for, though the moon-women lay eggs, their offspring are fifteen times larger than we are, as Herodorus of Heracleia records.[l] Ibycus, in the fifth book of his *Lyrics*, says of the Molionidae:[m] "I likewise slew the white-

[a] *Cf.* p. 183 Schaubach.
[b] *Aves* 695.
[c] *P.L.G.*[5] frag. 56.
[d] *Ibid.* frag. 112.
[e] Kaibel 119.
[f] *P.L.G.*[4] frag. 11.
[g] Kock ii. 163.
[h] Kock ii. 263; *cf.* 29 d.
[i] Kock ii. 392.
[k] *F.H.G.* ii. 316.
[l] *F.H.G.* ii. 35.
[m] *P.L.G.*[4] frag. 16.

58 τούς τε λευκίππους κόρους
τέκνα Μολιόνας κτάνον,
ἄλικας, ἰσοκεφάλους, ἐνιγυίους,
ἀμφοτέρους γεγαῶτας ἐν ὠέῳ
ἀργυρέῳ.

Ἔφιππος·

ἴτρια, τραγήματα . . ., πυραμοῦς, ἄμης,
ᾠῶν ἑκατόμβη· πάντα ταῦτ' ἐχναύομεν.

ᾠῶν δὲ ῥοφητῶν μνημονεύει Νικόμαχος·

οὐσίδιόν[1] μοι καταλιπόντος τοῦ πατρός,
οὕτω συνεστρόγγυλα κἀξεκόκκισα
ἐν μησὶν ὀλίγοις ὥσπερ ᾠόν τις ῥοφῶν.

χηνείων δ' ᾠῶν Ἔριφος·

ᾠὰ λευκά γε
b καὶ μεγάλα· β. χήνει' ἐστίν, ὥς γ' ἐμοὶ δοκεῖ·
οὗτος δέ φησι ταῦτα τὴν Λήδαν τεκεῖν.

Ἐπαίνετος δὲ καὶ Ἡρακλείδης ὁ Συρακούσιος ἐν Ὀψαρτυτικῷ τῶν ᾠῶν φασι πρωτεύειν τὰ τῶν ταῶν· μεθ' ἃ εἶναι τὰ χηναλωπέκεια· τρίτα καταλέγοντες τὰ ὀρνίθεια.

προπομα. Τούτου, φησί, περιενεχθέντος ὁ τῶν δείπνων ταμίας Οὐλπιανὸς ἔφη εἰ κεῖται παρά τινι τὸ πρόπομα οὕτω καλούμενον ὡς νῦν ἡμεῖς φαμεν. καὶ ζητούντων πάντων "αὐτός," ἔφη, "ἐγὼ ἐρῶ.
c Φύλαρχος ὁ Ἀθηναῖος ἢ Ναυκρατίτης ἐν οἷς ὁ λόγος ἐστὶν αὐτῷ περὶ Ζηλᾶ τοῦ Βιθυνῶν βασιλέως, ὃς ἐπὶ ξένια καλέσας τοὺς τῶν Γαλατῶν ἡγεμόνας ἐπιβουλεύσας αὐτοῖς καὶ αὐτὸς διεφθάρη, φησὶν οὕτως, εἰ μνήμης εὐτυχῶ· 'πρόπομά τι πρὸ τοῦ δείπνου περιεφέρετο, καθὼς εἰώθει τὸ πρῶτον.'" καὶ ταῦτ' εἰπὼν ὁ Οὐλπιανὸς ᾔτει πιεῖν ἐν ψυκτῆρι,

horsed youths, sons of Molionê, equal in age and in height, with their limbs joined in one, both hatched in a silver egg." Ephippus[a]: "Sesame-cakes, bonbons, . . . honey-cakes, milk-cake, and a hecatomb of eggs—all these we nibbled at." Sucked eggs are mentioned by Nicomachus[b]: "My father left me a tiny bit of property, but in a few months I squeezed it up and pipped it out as dry as one would suck an egg." And goose eggs are mentioned by Eriphus[c]: "A. Eggs white, indeed, and large.—B. Goose eggs, in my opinion. And yet he says that Leda laid them!" Epaenetus and Heracleides of Syracuse in the *Art of Cookery* say that peacocks' eggs excel all others; after them come the eggs of the fox-goose; they put hens' eggs third.

Appetizers.[d]—After the first appetizer was drunk all round, says Athenaeus, the master of ceremonies, who was Ulpian, asked whether the word for "appetizer," *propoma*, was found in any author in the sense in which we use it. While the others were racking their brains he answered, "I will tell you myself. Phylarchus of Athens (or Naucratis), in the passage dealing with Zelas, king of Bithynia (the same who invited the leaders of the Gauls to an entertainment with treacherous designs against them, but was killed himself) says,[e] if I have the luck to remember it: 'An appetizer (*propoma*) was handed round before dinner, as had been the custom in the beginning.'" After delivering himself of this wisdom, Ulpian asked for a drink from the cooler, expressing

[a] Kock ii. 255; *cf.* Athen. 642 c.
[b] Kock iii. 389. [c] Kock ii. 430.
[d] Lit. "preliminary drink." [e] *F.H.G.* i. 341.

[1] After οὐσίδιον CE have γάρ, deleted by Cobet.

ἀρέσκειν ἑαυτὸν φάσκων διὰ τὸ ἑτοίμως ἀπεμνημονευκέναι. ἦν δὲ τῶν ἐν τοῖς προπόμασι, φησί, παρασκευαζομένων ἄλλα τε καὶ δὴ καὶ ταῦτα.

d μαλαχαι. Ἡσίοδος·

οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.

τοῦτο Ἀττικόν, "ἐγὼ δέ," φησίν, "ἐν πολλοῖς ἀντιγράφοις εὗρον τοῦ Ἀντιφάνους Μίνωος διὰ τοῦ ō γεγραμμένον·

τρώγοντες μολόχης ῥίζαν.

καὶ Ἐπίχαρμος·

. . . παῦτερος ἔγωγε μολόχας.

Φαινίας δ' ἐν τοῖς Φυτικοῖς φησι· "τῆς ἡμέρου μαλάχης ὁ σπερματικὸς τύπος καλεῖται πλακοῦς, e ἐμφερὴς ὢν αὐτῷ· τὸ μὲν γὰρ κτενῶδες ἀνάλογον καθάπερ ἡ τοῦ πλακοῦντος κρηπίς, κατὰ μέσον δὲ τοῦ πλακουντικοῦ ὄγκου τὸ κέντρον ὀμφαλικόν. καὶ περιληφθείσης τῆς κρηπῖδος ὅμοιον γίνεται τοῖς θαλαττίοις περιγεγραμμένοις ἐχίνοις." ὁ δὲ Σίφνιος Δίφιλος ἱστορεῖ ὡς ἡ μαλάχη ἐστὶν εὔχυλος, λεαντικὴ ἀρτηρίας, τὰς ἐπιπολαίους ἀποκρίνουσα δριμύτητας. ἐπιτήδειόν τε εἶναί φησιν αὐτὴν τοῖς τῶν νεφρῶν καὶ τῆς κύστεως ἐρεθισμοῖς εὖ- f έκκριτόν τε εἶναι μετρίως καὶ τρόφιμον, κρείττω δὲ τὴν ἀγρίαν τῆς κηπευομένης. Ἕρμιππος δ' ὁ Καλλιμάχειος καὶ εἰς τὴν καλουμένην φησὶν ἄλιμον προσέτι τε ἄδυψον ἐμβάλλεσθαι τὴν μαλάχην οὖσαν χρησιμωτάτην.

great satisfaction in his ready memory. Among the ingredients used in the preparation of these "fore-drinks" Athenaeus mentions particularly the following.

Mallows.—Hesiod[a]: "And they knew not how much virtue lies in the mallow or the asphodel." *Malachê* ("mallow") is the Attic form, but I[b] have found it, he says, written with an *o* in many copies of Antiphanes' *Minos*[c]: "eating the root of the *molochê*." So Epicharmus[d]: "I am more gentle than a *molochê*." Phaenias in the work on *Plants* says:[e] "In the cultivated mallow the seed mould is called placenta, being similar in appearance; for its comb-like structure may be compared to the base of the placenta, and in the middle of the placenta-like mass the central point resembles a navel. When the base is removed this mass looks like a cross-section of the sea-urchin." The Siphnian Diphilus records that the mallow is juicy, softening the bronchial tubes and carrying off the bitter humours at the top of the stomach; it is, accordingly, a specific for irritations of the kidneys and bladder; it is also nourishing and quite easily digested, though the wild is better than the garden variety. And Hermippus, the disciple of Callimachus, also says[f] that the mallow is an ingredient of the remedy known as *alimon*, also *adipson*, being very useful for the purpose.[g]

[a] *Op.* 41. [b] Athenaeus. [c] Kock ii. 75.
[d] Kaibel 119. [e] *F.H.G.* ii. 300. [f] *F.H.G.* iii. 40.
[g] A joke-remedy for malnutrition and thirst.

κολοκυνται. Εὐθύδημος δ'[1] Ἀθηναῖος ἐν τῷ περὶ λαχάνων σικύαν Ἰνδικὴν καλεῖ τὴν κολοκύντην διὰ τὸ κεκομίσθαι τὸ σπέρμα ἐκ τῆς Ἰνδικῆς. Μεγαλοπολῖται δ' αὐτὴν σικυωνίαν ὀνομάζουσι. Θεόφραστος δὲ τῶν κολοκυντῶν φησιν οὐκ εἶναι ἐν μέρει ἰδέας, ἀλλ' εἶναι τὰς μὲν βελτίους, τὰς δὲ
59 χείρους. Μηνόδωρος δ' ὁ Ἐρασιστράτειος, Ἱκεσίου φίλος, "τῶν κολοκυντῶν," φησίν, "ἡ μὲν Ἰνδική, ἡ καὶ αὐτὴ καὶ σικύα, ἡ δὲ κολοκύντη. καὶ ἡ μὲν Ἰνδικὴ κατὰ τὸ πλεῖστον ἔψεται, ἡ δὲ κολοκύντη καὶ ὀπτᾶται." ἄχρι δὲ τοῦ νῦν λέγεσθαι παρὰ Κνιδίοις τὰς κολοκύντας Ἰνδικάς. Ἑλληνσπόντιοι δὲ σικύας μὲν τὰς μακρὰς καλοῦσι, κολοκύντας
b δὲ τὰς περιφερεῖς. Διοκλῆς δὲ κολοκύντας μὲν καλλίστας γίνεσθαι περὶ Μαγνησίαν, προσέτι τε γογγύλην ὑπερμεγέθη γλυκεῖαν καὶ εὐστόμαχον, ἐν Ἀντιοχείᾳ δὲ σικυόν, ἐν δὲ Σμύρνῃ καὶ Γαλατίᾳ θρίδακα, πήγανον δ' ἐν Μύροις. Δίφιλος δέ φησιν· "ἡ δὲ κολοκύντη ὀλιγότροφός ἐστι καὶ εὔφθαρτος καὶ ὑγραντικὴ τῆς ἕξεως καὶ εὐέκκριτος, εὔχυλος. εὐστομαχωτέρα δ' ἐστὶν ἡ δι' ὕδατος καὶ ὄξους λαμβανομένη, εὐχυλοτέρα δὲ ἡ ἀρτυτή. λεπτυντικωτέρα δ' ἐστὶν ἡ μετὰ νάπυος, εὐπεπτοτέρα δὲ καὶ εὐεκκριτωτέρα ἡ κάθεφθος." Μνησίθεος δέ φησιν· "ὅσα εὐφυῶς διάκειται πρὸς τὴν τοῦ πυρὸς κατεργασίαν, οἷον ὅ τε σικυὸς καὶ ἡ κολοκύντη καὶ μῆλα Κυδώνια καὶ στρουθία καὶ εἴ τι

[1] Kaibel adds ὁ.

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[a] Pumpkins, squash, cucumbers, and melons. Confusion reigns here. The σικύα, since it could not be eaten until fully ripe, is supposed to be the melon, Modern Greek πεπόνι (*cf.* τοὺς πέπονας, 68 c). But πέπων is the word from which "pumpkin" is derived, and the melon is not boiled

Gourds.[a]—Euthydemus of Athens, in his work on *Green Vegetables*, calls the gourd "Indian *sikya*," because the seed was imported from India. The Megalopolitans call it *sikyonia*.[b] Theophrastus says[c] that it is impossible to put all gourds in a single category, some being better, others poorer. But Menodorus, disciple of Erasistratus and a friend of Hicesius, says that of the gourds there are the Indian, also called *sikya*, and the colocynth. Further, the Indian is generally boiled, but the colocynth may also be baked.[d] Yet even to this day the colocynth is called "Indian" by the Cnidians. The Hellespontines call the long gourds *sikyae*,[e] but the round gourds they call colocynths. Diocles says that colocynths grow best in Magnesia, and are, moreover, quite round, very large, sweet, and wholesome; the best cucumber grows in Antiochia, the best lettuce in Smyrna and Galatia, the best rue in Myra.[f] Diphilus says: "The colocynth is not filling; it is easily digested, adds moisture to the system, is easily passed, and juicy. It is more wholesome when eaten with water and vinegar, and has more flavour when seasoned; more apt to cause thinness when eaten with mustard, and more digestible and more easily excreted when boiled." And Mnesitheus says: "All vegetables which are easily affected by the action of heat, such as the cucumber, the pumpkin, quinces, sparrow-quinces, and the like, when eaten

(see below). That the several species were not carefully distinguished seems to appear from Theophrastus.

[b] As though from Sikyon. [c] *Hist. Plant.* vii. 4. 6.

[d] American usage would lead us to identify the first with the pumpkin, the second with the squash.

[e] *Cf.* "Italian" squash, or the long cucumber.

[f] In Lycia.

τοιοῦτον, ταῦθ' ὅταν προσενεχθῇ πυρωθέντα, δίδωσι τῷ σώματι τροφὴν οὐ πολλὴν μέν, ἄλυπον
c δὲ καὶ μᾶλλον ὑγράν. ἐστὶ δὲ καὶ ταῦτα τῆς κοιλίας ἐφεκτικὰ πάντα. δεῖ δὲ αὐτὰ λαμβάνειν ἑφθὰ μᾶλλον.'' Ἀττικοὶ δὲ μόνως καλοῦσιν αὐτὴν κολοκύντην. Ἕρμιππος·

. τὴν κεφαλὴν ὅσην ἔχει·
ὅσην κολοκύντην.

Φρύνιχος ὑποκοριστικῶς·

ἢ μαζίου τι μικρὸν ἢ κολοκυντίου.

Ἐπίχαρμος·

ὑγιώτερόν θήν ἐστι κολοκύντας πολύ.

Ἐπικράτης ὁ κωμῳδιοποιός·

d τί Πλάτων
καὶ Σπεύσιππος καὶ Μενέδημος;
πρὸς τίσι νυνὶ διατρίβουσιν;
ποία φροντίς, ποῖος δὲ λόγος
διερευνᾶται παρὰ τούτοισιν;
τάδε μοι πινυτῶς, εἴ τι κατειδὼς
ἥκεις, λέξον, πρὸς Γᾶς . . . . .
Β. ἀλλ' οἶδα λέγειν περὶ τῶνδε σαφῶς.
Παναθηναίοις γὰρ ἰδὼν ἀγέλην
μειρακίων . . . . . .
ἐν γυμνασίοις Ἀκαδημείας
ἤκουσα λόγων ἀφάτων, ἀτόπων.
περὶ γὰρ φύσεως ἀφοριζόμενοι
e διεχώριζον ζῴων τε βίον
δένδρων τε φύσιν λαχάνων τε γένη.
κἆτ' ἐν τούτοις τὴν κολοκύντην
ἐξήταζον τίνος ἐστὶ γένους.

cooked, may afford but little nourishment to the body; but they are innocuous and provide moisture. Yet they are all apt to check the action of the bowels,[a] and should preferably be eaten boiled." Attic writers use one word, colocynth, for them all. Hermippus[b]: "What a huge head he has! As big as a pumpkin." Phrynichus[c] uses a diminutive form: "A little bit of barley cake or pŭmpkin."[d] Epicharmus has[e] the regular form: "Surely it is much more healthful than a pumpkin."

Epicrates the comic poet has the following:[f] "A. What about Plato and Speusippus and Menedemus? On what subjects are they discoursing to-day? What weighty idea, what crucial point is now debated in their school? Tell me wisely, if you've come with any knowledge, for the land's sake, tell me. — B. Why, yes, I can tell you about these fellows with certainty. At the Panathenaea I saw a troop of lads . . . at the playground of the Academy I heard words unutterable, extraordinary. For they were making definitions about nature, and separating into categories the ways of beasts, the nature of trees, the kinds of vegetables; and in the course of it they were seeking to determine what species the pumpkin

[a] *Cf.* the use of colocynth to-day in the materia medica.
[b] Kock i. 248. [c] Kock i. 386.
[d] Hence modern Greek κολοκυνθάκι, of "Italian" squash; the forms were colloquial, not diminutive in sense.
[e] Kaibel 119. [f] Kock ii. 287.

A. καὶ τί ποτ' ἄρ' ὡρίσαντο καὶ τίνος γένους
εἶναι τὸ φυτόν; δήλωσον, εἰ κάτοισθά τι.
B. πρώτιστα μὲν οὖν πάντες ἄναυδοι
τότ' ἐπέστησαν καὶ κύψαντες
χρόνον οὐκ ὀλίγον διεφρόντιζον.
κἆτ' ἐξαίφνης, ἔτι κυπτόντων
καὶ ζητούντων τῶν μειρακίων,
λάχανόν τις ἔφη στρογγύλον εἶναι,
f ποίαν δ' ἄλλος, δένδρον δ' ἕτερος.
ταῦτα δ' ἀκούων ἰατρός τις
Σικελᾶς ἀπὸ γᾶς
κατέπαρδ' αὐτῶν ὡς ληρούντων.
A. ἦ που δεινῶς ὠργίσθησαν χλευάζεσθαί τ'
ἐβόησαν;
τὸ γὰρ ἐν λέσχαις ταῖσδε[1] τοιαῦτα ποιεῖν ἀπρε-
πές . . . . . .
B. οὐδ' ἐμέλησεν τοῖς μειρακίοις.
ὁ Πλάτων δὲ παρὼν καὶ μάλα πράως,
οὐδὲν ὀρινθείς, ἐπέταξ' αὐτοῖς
πάλιν ἐξ ἀρχῆς τὴν κολοκύντην[2]
ἀφορίζεσθαι τίνος ἐστὶ γένους.
οἱ δὲ διῄρουν.

Ἄλεξις ὁ χαρίεις πρόπομα ὅλον παρατίθησι τοῖς διακρίνειν δυναμένοις·

60 ἔλαθον γενόμενος οὗ τὸ πρᾶγμ' ἠβούλετο.
κατὰ χειρὸς ἐδόθη· τὴν τράπεζαν ἧκ' ἔχων,
ἐφ' ἧς ἐπέκειτ' οὐ τυρὸς οὐδ' ἐλαῶν γένη
οὐδὲ παρέχουσαι κνῖσαν ἡμῖν πλείονα
παροψίδες καὶ λῆρος, ἀλλὰ παρετέθη
ὑπερηφάνως ὄζουσα τῶν Ὡρῶν λοπάς,
τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον.

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belonged to.—A. And what conclusion, then, did they reach, and of what species is the plant? Tell me, if you really know. B. Well, then; in the first place, they all in silence took their station and with heads bowed low they reflected a long time. Then suddenly, while the lads were still bending low in study, one said it was a round vegetable, another said it was grass, a third a tree. On hearing that, a physician from Sicily could contain himself no longer, and snapped his fingers at them for a pack of lunatics. —A. They must have got awfully angry at that, I suppose, and cried out that it was a shameful insult? For to do that kind of thing in the club lounge is indecent.—B. No, the lads didn't mind it at all. And Plato, who was standing by, very mildly, and without irritation, told them to try again to define the species to which the pumpkin belongs. So they set to inquiring."

The witty Alexis serves a complete appetizer for the discriminating[a]: "I arrived uninvited at the moment when the affair was hurrying to a climax.[b] Water was poured over my hands. A slave came with the table; on it lay no cheese, no assortment of olives, no dainty entrées or fol-de-rol to offer us their generous smell; on the contrary, there was set before us a platter with a marvellous smell of the Seasons, shaped like the hemisphere of Heaven's

[a] Kock ii. 392.

[b] I have adopted Casaubon's explanation of *ἠβούλετο* = *ἠπείγετο*.

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[1] Corrupt.

[2] Porson adds *ἐξ ἀρχῆς*, Meineke *τὴν κολοκύντην*.

ἅπαντ' ἐνῆν τἀκεῖ γὰρ ἐν ταύτῃ καλά,
ἰχθῦς, ἔριφοι, διέτρεχε τούτων σκορπίος,
ὑπέφαινεν ᾠὼν ἡμίτομα τοὺς ἀστέρας.
b ἐπεβάλομεν τὰς χεῖρας. ὁ μὲν ἐμοὶ λαλῶν
ἅμα καὶ διανεύων ἠσχολεῖθ'· ὁ πᾶς δ' ἀγὼν
ἐπ' ἐμὲ κατήντα. τὸ πέρας οὐκ ἀνῆχ' ἕως
τὴν λοπάδ' ὀρύττων ἀποδέδειχα κόσκινον.

ΜΥΚΑΙ. Ἀριστίας·

μύκαισι δ' ὠρέχθει τὸ λάινον πέδον.

Πολίοχος·

μεμαγμένην
μικρὰν μελαγχρῆ μᾶζαν ἠχυρωμένην
ἑκάτερος ἡμῶν εἶχε δὶς τῆς ἡμέρας
c καὶ σῦκα βαιά· καὶ μύκης τις ἐνίοτ' ἂν
ὠπτᾶτο καὶ κοχλίας γενομένου ψακαδίου
ἠγρεύετ' ἂν καὶ λάχανα τῶν αὐτοχθόνων
θλαστή τ' ἐλαία, καὶ πιεῖν οἰνάριον ἦν
ἀμφίβολον.

Ἀντιφάνης·

τὸ δεῖπνόν ἐστι μᾶζα κεχαρακωμένη
ἀχύροις, πρὸς εὐτέλειαν ἐξωπλισμένη,
καὶ βολβὸς εἷς τις[1] καὶ παροψίδες τινές,
σόγχος τις ἢ μύκης τις ἢ τοιαῦθ' ἃ δὴ
d δίδωσιν ἡμῖν ὁ τόπος ἄθλι' ἀθλίοις.
τοιοῦτος ὁ βίος, ἀπύρετος, φλέγμ' οὐκ ἔχων.
οὐδεὶς κρέως παρόντος ἐσθίει θύμον,
οὐδ' οἱ δοκοῦντες πυθαγορίζειν.

καὶ προελθών·

τίς γὰρ οἶδ' ἡμῶν τὸ μέλλον ὅ τι παθεῖν
πέπρωθ' ἑκάστῳ τῶν φίλων; ταχὺ δὴ λαβὼν
ὄπτα μύκητας πρινίνους τουσδὶ δύο.

vault. For all the beauties of the constellations were on it—fish, kids, the scorpion [a] running between them, while slices of egg represented the stars. We laid hands upon it. The man next me was busy talking to me and nodding his head, and so the whole labour devolved upon me. I never reached the end until I had dug into that platter and made it look like a sieve."

Mushrooms.—Aristias [b]: "With champing of champignons the stony ground resounded." Poliochus [c]: "Both of us broke a bit of black barley bread, with chaff mixed in the kneading, twice a day, and had a few figs; sometimes, too, there would be a braised mushroom, and if there were a little dew we'd catch a snail, or we'd have some native vegetables or a crushed olive, and some wine to drink of dubious quality." Antiphanes [d]: "Our dinner is a barley cake bristling with chaff, cheaply prepared, and perhaps one iris-bulb or a dainty dish of sow-thistle or mushroom or any other poor thing that the place affords us poor creatures. That is our mode of life, without heat, without excitement.[e] Nobody eats thyme when meat is to be had, not even they who profess to be Pythagorean vegetarians." And going on he says: "For who among us knows the future, or what any of our friends is doomed to suffer? Take then these two mushrooms gathered from the ilex and bake them quickly."

[a] In obvious allusion to Pisces, Capricornus, and Scorpio.
[b] *T.G.F.*[2] 727; μύκης, "mushroom" suggests μύκημα, "bellowing."
[c] Kock iii. 390. [d] Kock ii. 111. [e] *Cf.* above, 10 a.

[f] Grotius adds τις.

Ὅτι Κηφισόδωρος ὁ Ἰσοκράτους μαθητὴς ἐν
e τοῖς κατὰ Ἀριστοτέλους (τέσσαρα δ' ἐστὶ ταῦτα βιβλία) ἐπιτιμᾷ τῷ φιλοσόφῳ ὡς οὐ ποιήσαντι λόγου ἄξιον τὸ παροιμίας ἀθροῖσαι, Ἀντιφάνους ὅλον ποιήσαντος δρᾶμα τὸ ἐπιγραφόμενον Παροιμίαι· ἐξ οὗ καὶ παρατίθεται τάδε·

ἐγὼ γὰρ εἰ τῶν ὑμετέρων φάγοιμί τι,
μύκητας ὠμοὺς ἂν φαγεῖν ἐμοὶ δοκῶ
καὶ στρυφνὰ μῆλα κεἴ τι πίνει βρῶμά τι.

Φύονται δὲ οἱ μύκητες γηγενεῖς καί εἰσιν αὐτῶν ἐδώδιμοι ὀλίγοι· οἱ γὰρ πολλοὶ ἀποπνίγουσιν. διὸ καὶ Ἐπίχαρμος παίζων ἔφη·

f οἷον αἱ μύκαι γὰρ ἐξεσκληκότ'[1] ἀποπνιξεῖθέ με.[2]

Νίκανδρος δ' ἐν Γεωργικοῖς καταλέγει καὶ τίνες αὐτῶν εἰσιν οἱ θανάσιμοι, λέγων·

ἐχθρὰ δ' ἐλαίης
ῥοιῆς τε πρίνου τε δρυός τ' ἄπο πήματα κεῖται,
οἰδαλέων σύγκολλα βάρη πνιγόεντα μυκήτων.

φησὶ δὲ καὶ ὅτι

61 συκέης ὁπότε στέλεχος βαθὺ κόπρῳ
κακκρύψας ὑδάτεσσιν ἀειναέεσσι νοτίζοις,
φύσονται πυθμέσσιν ἀκήριοι· ὧν σὺ μύκητα
θρεπτὸν μή τι χαμηλὸν ἀπὸ ῥίζης προτάμοιο.

τὰ δ' ἄλλα οὐκ ἦν ἀναγνῶναι.

καί τε μύκητας ἀμανίτας τότ' ἐφεύσεις,

φησὶν ὁ αὐτὸς Νίκανδρος ἐν τῷ αὐτῷ. Ἔφιππος·

ἵν' ὥσπερ οἱ μύκητες ἀποπνίξαιμί σε.

Ἐπαρχίδης Εὐριπίδην φησὶ τὸν ποιητὴν ἐπιδη-
b μῆσαι τῇ Ἰκάρῳ καὶ γυναικός τινος μετὰ τέκνων

Cephisodorus, disciple of Isocrates, in his *Animadversions* on Aristotle (a work in four books), blames the philosopher for not having thought it worth while to collect proverbs, whereas Antiphanes wrote a whole play entitled *Proverbs*. From this the following verses are cited :[a] "For if I should touch any of your food, I should feel as if I had eaten raw mushrooms or puckery apples or whatever food there is that chokes."

Mushrooms grow on the ground, and few of them are edible. Most of them cause death by choking. Hence Epicharmus said[b] in jest : "You are like mushrooms : you will dry me up and choke me to death." Nicander in the *Georgics*[c] gives a list of the poisonous varieties in these lines : "Deadly pains are laid up in store on the olive-tree, the pomegranate, the ilex, and the oak, the choking weight of swelling mushrooms which adhere to them." But he also says that "when you hide deep in dung the stalk of a fig-tree and water it with ever-running streams, mushrooms will grow at the base and be harmless ; from it cut not away at the root the mushroom thus grown." (The rest was illegible.[d])

"And at the same time you shall steam some amanita mushrooms," says the same Nicander in the same work. Ephippus[e] has a line running : "That I, like a mushroom, might choke you." Eparchides says[f] that the poet Euripides, on a visit to Icaros, wrote an epigram on a woman who, with her children,

[a] Kock ii. 88. [b] Kaibel 119. [c] Frag. 78 Schneider.
[d] Words of the epitomator. [e] Kock ii. 263.
[f] *F.H.G.* iv. 404.

[1] Naeke : ἄρ' ἐπεσκληκότες CE. [2] Bergk : πνιξεῖσθε CE.

κατὰ τοὺς ἀγρούς, δύο μὲν ἀρρένων τελείων, μιᾶς δὲ παρθένου, φαγούσης θανασίμους μύκητας καὶ ἀποπνιγείσης μετὰ τῶν τέκνων ποιῆσαι τοῦτο τὸ ἐπίγραμμα·

ὦ τὸν ἀγήρατον πόλον αἰθέρος, Ἥλιε, τέμνων,
ἆρ' εἶδες τοιόνδ' ὄμματι πρόσθε πάθος;
μητέρα παρθενικήν τε κόρην δισσούς τε συναίμους
ἐν ταὐτῷ φέγγει μοιραδίῳ φθιμένους.

c Διοκλῆς ὁ Καρύστιος ἐν α' Ὑγιεινῶν φησιν· "ἄγρια ἐψήματα τευτλον, μαλάχη, λάπαθον, ἀκαλήφη, ἀνδράφαξυς, βολβοί, ὕδνα, μύκαι."—

ΣΙΑ. Σπεύσιππος ἐν β' Ὁμοίων φησὶ ἐν ὕδατι γίνεσθαι, σελίνῳ ἐλείῳ τὸ φύλλον ἐοικός. διὸ καὶ Πτολεμαῖος ὁ δεύτερος Εὐεργέτης Αἰγύπτου βασιλεύσας παρ' Ὁμήρῳ ἀξιοῖ γράφειν·

ἀμφὶ δὲ λειμῶνες μαλακοὶ σίου ἠδὲ σελίνου.

σία γὰρ μετὰ σελίνου φύεσθαι, ἀλλὰ μὴ ἴα.

Δίφιλός φησι τοὺς μύκητας εἶναι εὐστόμους, d κοιλίας διαχωρητικούς, θρεπτικούς, δυσπέπτους δὲ καὶ φυσώδεις. τοιούτους δὲ εἶναι τοὺς ἐκ Κέω τῆς νήσου. "πολλοὶ μέντοι καὶ κτείνουσι. δοκοῦσι δὲ οἰκεῖοι εἶναι οἱ λεπτότατοι καὶ ἁπαλοὶ καὶ εὔθρυπτοι οἱ ἐπὶ πτελέαις καὶ πεύκαις γινόμενοι· ἀνοίκειοι δὲ οἱ μέλανες καὶ πελιοὶ καὶ σκληροὶ καὶ οἱ μετὰ τὸ ἐψηθῆναι καὶ τεθῆναι πησσόμενοι, οἵτινες λαμβανόμενοι κτείνουσι. βοηθοῦνται δ' ἀπὸ ὑδρομέλιτος πόσεως καὶ ὀξυμέλιτος, νίτρου καὶ e ὄξους. μετὰ τὴν πόσιν δὲ ἐμεῖν δεῖ. διόπερ καὶ δεῖ μάλιστα σκευάζειν αὐτοὺς μετὰ ὄξους καὶ

two grown-up males and an unmarried daughter, ate some poisonous mushrooms in a field, and died by asphyxiation along with her children. This is the epigram :[a] "O god of the sun, who dost traverse the eternal vault of the sky, have thine eyes ever beheld like woe ? A mother and her daughter unwed, with brothers twain, dead on the same fateful day ! " Diocles of Carystus, in Book i. of his *Health*, says : " Wild vegetables fit to boil are the beet, mallow, sorrel, nettle, orach, iris-bulbs, truffles, and mushrooms."

Marshwort.—Speusippus, in Book ii. of *Similars*, says that this grows in water and has a leaf like marsh celery. Hence Ptolemy II. Euergetes, once ruler of Egypt, thought that in Homer we ought to write :[b] " And all about soft meadows bloomed of marshwort and celery." For marshwort, he maintained, grows where there is celery, but violets do not.

Diphilus says that mushrooms have a good taste, are laxative and nourishing, but may cause indigestion and flatulence. Such especially are those which come from the island of Ceos. " Many, however, cause death, but those seem to be proper to eat which are very thin, tender, and friable, growing on elms and pine-trees. Unfit to eat are those which are black, livid, and hard, or which become tough after boiling and serving ; when these are eaten they are fatal. A good antidote is a draught of hydromel, or honey-vinegar, or soda and vinegar. Vomiting should follow the drink. Hence mushrooms ought to be prepared in the first instance with

[a] *P.L.G.*[4] frag. 2.

[b] *Od.* v. 72, where our texts have λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου, " soft meadows of violet and celery."

ὀξυμέλιτος ἢ μέλιτος ἢ ἁλῶν· οὕτω γὰρ αὐτῶν τὸ πνιγῶδες ἀφαιρεῖται." Θεόφραστος δὲ ἐν τῷ περὶ φυτῶν ἱστορίας γράφει· "ὑπόγεια δὲ τὰ τοιαῦτά ἐστι καὶ ἐπίγεια, καθάπερ οὓς καλοῦσί τινες πέζιας, ἅμα τοῖς μύκησι γινομένους. ἄριζοι γὰρ καὶ αὐτοὶ τυγχάνουσιν. ὁ δὲ μύκης ἔχει προσφύσεως δίκην[1] τὸν καυλὸν εἰς μῆκος, καὶ ἀποτείνουσιν ἀπ' αὐτοῦ ῥίζαι." φησὶ δὲ καὶ ὅτι
f ἐν τῇ περὶ Ἡρακλέους στήλας θαλάσσῃ ὅταν ὕδατα πλείω γένηται, μύκητες φύονται πρὸς τῇ θαλάσσῃ, οὓς καὶ ἀπολιθοῦσθαι ὑπὸ τοῦ ἡλίου φησί. καὶ Φαινίας δὲ ἐν α' περὶ φυτῶν· "τὰ δὲ οὐδὲ φύει τὴν ἀνθήλην οὐδὲ τῆς σπερματικῆς ἴχνος κορυνήσεως οὐδὲ σπερματώσεως, οἷον μύκης, ὕδνον, πτέρις, ἕλιξ." ὁ αὐτός φησι· "πτέρις, ἣν ἔνιοι βλάχνον καλοῦσι." Θεόφραστος ἐν Φυτικοῖς· "λειόφλοια, καθάπερ ὕδνον, μύκης, πέζις, γεράνειον."

62 ΤΑΝΑ. Γίνεται καὶ ταῦτα αὐτόματα ἀπὸ γῆς μάλιστα περὶ τοὺς ἀμμώδεις τόπους. λέγει δὲ περὶ αὐτῶν Θεόφραστος· "τὸ ὕδνον (ὃ καλοῦσί τινες γεράνειον) καὶ εἴ τι ἄλλο ὑπόγειον." καὶ πάλιν· "καὶ ἡ τῶν ἐγγεοτόκων τούτων γένεσις ἅμα καὶ φύσις, οἷον τοῦ τε ὕδνου καὶ τοῦ φυομένου περὶ Κυρήνην ὃ καλοῦσι μίσυ. δοκεῖ δ' ἡδὺ σφόδρα τοῦτ' εἶναι καὶ τὴν ὀσμὴν ἔχειν κρεώδη,

[1] δίκην Kaibel: ἀρχὴν CE.

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[a] Frag. 168 Wimmer. But Theophrastus may not be the author, since he held that mushrooms have neither stalk nor root. [b] See critical note.

[a] *Hist. Plant.* iv. 7. 2. But Theophrastus is writing of the fungi of the Red Sea.

vinegar, or with honey and vinegar, or honey or salt alone, since in this way the choking element is removed." And Theophrastus, in the *History of Plants*,[a] writes: "Such plants grow in some cases underground, in other cases on the ground; among the latter are what some call *peziae* ('puff-balls'), which occur among mushrooms. For they also, as it happens, have no roots; but the mushroom has a lengthy stalk like[b] an adherescent growth, and roots extend from it." He also says[c] that in the region of the sea round the Pillars of Heracles, whenever it rains copiously, mushrooms grow by the sea which are turned into stone by the action of the sun. And Phaenias, also, in Book i. of his *Plants*,[d] says: "Other plants, again, produce not even so much as a blossom, nor is there any trace of a club-like bud containing a seed, or any seed process whatever; such are the mushroom, truffle, fern, and helix-ivy." The same author speaks of "the fern, which some call *blachnum*." Theophrastus in the *Plants*,[e] again: "Smooth-skinned flora, like the truffle, mushroom, puff-ball, and crane-truffle."

Truffles.—These also grow spontaneously in the ground, chiefly in sandy places. And Theophrastus says of them:[f] "The truffle (which some call crane-truffle) and any other underground plant." And again:[g] "This is also the mode of growth and the physical habit of these underground plants, such as the truffle, and the fungus which grows in Cyrene and is called *misy*. This is regarded as very good, and it has the odour of meat, like the *oiton* which

[a] *F.H.G.* ii. 300.

[b] *Hist. Plant.* i. 6. 5? But the quotation and the text of Theophrastus are not in agreement.

[c] *Ibid.* i. 6. 9.

[d] Frag. 167 Wimmer.

καὶ τὸ ἐν τῇ Θράκῃ δὲ γινόμενον[1] οἰτόν.[2] περὶ δὲ
b τούτων ἴδιόν τι λέγεται· φασὶ γάρ, ὅταν ὕδατα
μετοπωρινὰ καὶ βρονταὶ γίνωνται σκληραί, τότε
γίνεσθαι, καὶ μᾶλλον ὅταν αἱ βρονταί, ὡς ταύτης
αἰτιωτέρας οὔσης. οὐ διετίζειν δέ, ἀλλ' ἐπέτειον
εἶναι· τὴν δὲ χρείαν καὶ τὴν ἀκμὴν ἔχειν τοῦ ἦρος.
οὐ μὴν ἀλλ' ἔνιοί γε ὡς σπερματικῆς οὔσης τῆς
ἀρχῆς ὑπολαμβάνουσιν. ἐν γοῦν τῷ αἰγιαλῷ τῶν
Μιτυληναίων οὔ φασι πρότερον εἶναι πρὶν ἢ
γενομένης ἐπομβρίας τὸ σπέρμα κατενεχθῇ ἀπὸ
Τιαρῶν· τοῦτο δ' ἐστὶ χωρίον ἐν ᾧ πολλὰ γίνεται.
γίνεται δὲ ἔν τε τοῖς αἰγιαλοῖς μάλιστα καὶ ὅπου
c χώρα ὕπαμμος· καὶ γὰρ αἱ Τιάραι τοιαῦται.
φύεται δὲ καὶ περὶ Λάμψακον ἐν τῇ Ἀβαρνίδι καὶ
ἐν Ἀλωπεκοννήσῳ κἀν τῇ Ἠλείων." Λυγκεὺς
ὁ Σάμιός φησιν· "ἀκαλήφην ἡ θάλασσα ἀνίησιν,
ἡ δὲ γῆ ὕδνα." καὶ Μάτρων ὁ παρῳδὸς ἐν τῷ
Δείπνῳ·

ὄστρεά τ' ἤνεικεν, Θέτιδος Νηρηίδος ὕδνα.

Δίφιλος δὲ δύσπεπτά φησιν εἶναι τὰ ὕδνα, εὔχυλα
δὲ καὶ παραλεαντικά, προσέτι δὲ διαχωρητικά, καὶ
ἔνια αὐτῶν ὁμοίως τοῖς μύκαις πνιγώδη εἶναι.
d Ἡγήσανδρος δ' ὁ Δελφὸς ἐν Ἑλλησπόντῳ φησὶν
οὔτε ὕδνον γίνεσθαι οὔτε γλαυκίσκον οὔτε θύμον·
διὸ Ναυσικλείδην εἰρηκέναι μήτε ἔαρ μήτε φίλους.
ὑδνόφυλλον δέ φησι Πάμφιλος ἐν Γλώσσαις τὴν
φυομένην τῶν ὕδνων ὕπερθε πόαν, ἀφ' ἧς τὸ ὕδνον
γινώσκεσθαι.

[1] Meyer: γενόμενον CE.
[2] Kaibel: ἴτον or ἴστον CE. *Cf.* Hesychius *s.v.* οὐιτόν and L. & S. *s.v.* οὔιγγον.

grows in Thrace. Concerning these a singular fact is mentioned; it is said, namely, that they grow when the autumn rains come with severe thunderstorms; the more thundering there is, the more they grow, the presumption being that this is the more important cause. They are not perennial, but come up every year, and the proper time to use them is in the spring, when they are at their height. Nevertheless some suppose that they have a seed origin. For on the coast of Mitylene, they say, truffles do not grow until a heavy rain comes and the seed is washed down from Tiarae. Now this is a place in which they grow plentifully. And they are more apt to occur on the seashore and wherever the ground is sandy, as it is in Tiarae. They also grow in the Abarnis district near Lampsacus, in Alopeconnesus, and in Elis." Lynceus of Samos says that "the sea produces a nettle, the dry land truffles," and Matron the parodist, in the *Banquet*, has, "He brought oysters, which are the truffles of the Nereid Thetis." Diphilus says that truffles are not easy to digest, but they are juicy and lenitive, and aid evacuation; yet some of them, like mushrooms, cause death by choking. Hegesander of Delphi says [a] that on the Hellespont occurs neither truffle nor glauciscus [b] nor thyme; which caused Nausicleides to remark that neither is there springtime nor friend in that region. Pamphilus, in his *Dialect Lexicon*, uses the term hydnophyllum of the grass which grows over truffles, by which they are detected.

[a] *F.H.G.* iv. 420.

[b] A fish.

ΑΚΑΛΗΦΗ. Λέγεται παρὰ τοῖς Ἀττικοῖς οὕτως καὶ τὸ βοτανῶδες καὶ τὸ[1] κνησμοῦ[2] αἴτιον. Ἀριστοφάνης Φοινίσσαις· "πρῶτον πάντων ἴφυα φῦναι, εἶθ' ἑξῆς τὰς κραναὰς ἀκαλήφας."

ΑΣΠΑΡΑΓΟΙ. Οὗτοι καὶ ἔλειοι καὶ ὄρειοι καλοῦνται. ὧν οἱ κάλλιστοι οὐ σπείρονται, πάντων ὄντες τῶν ἐντὸς θεραπευτικοί. οἱ δὲ σπαρτοὶ καὶ σφόδρα ὑπερμεγέθεις γίνονται. ἐν Λιβύῃ δέ φασιν ἐν Γαιτουλίᾳ γίνεσθαι πάχος μὲν Κυπρίου καλάμου, μῆκος δὲ ποδῶν δώδεκα· ἐν δὲ τῇ ὀρεινῇ καὶ παρωκεανίτιδι πάχος μὲν μεγάλων ναρθήκων, μῆκος δὲ περὶ τοὺς εἴκοσι πήχεις. Κρατῖνος δὲ διὰ τοῦ φ̄ ἀσφάραγον ὀνομάζει. καὶ Θεόπομπος·

κἄπειτ' ἰδὼν ἀσφάραγον ἐν θάμνῳ τινί.

'Αμειψίας·

οὐ σχῖνος οὐδ' ἀσφάραγος, οὐ δάφνης κλάδοι.

Δίφιλος δέ φησιν ὡς ὁ τῆς κράμβης ἀσφάραγος λεγόμενος ἰδίως ὄρμενος εὐστομαχώτερός ἐστι καὶ εὐεκκριτώτερος, ὄψεων δὲ βλαπτικός. ἐστὶ δὲ δριμὺς καὶ οὐρητικὸς καὶ ἀδικεῖ νεφροὺς καὶ κύστιν. Ἀττικοὶ δ' εἰσὶν οἱ λέγοντες ὄρμενον τὸν ἀπὸ τῆς κράμβης ἐξηνθηκότα. Σοφοκλῆς Ἰχνευταῖς·

κἀξορμενίζει κοὐκ ἔτι[3] σχολάζεται
βλάστη.

63 παρὰ τὸ ἐξορούειν καὶ βλαστάνειν. Ἀντιφάνης δὲ διὰ τοῦ π̄ φησὶν ἀσπάραγον·

ἀσπάραγος ἠγλάιζεν, ὠχρος ἐξήνθηκέ τις.

[1] Kaibel adds τὸ. *Cf.* Schol. Aristoph. *Vesp.* 884.
[2] κνισμοῦ?
[3] κοὐκ ἔτι Meineke, confirmed by *Ox. Pap.* 1174, vs. 273: κοὐκ ἐπισχολάζεται CE.

The Nettle.—Among Attic writers this name (*akalêphê*) is given both to the herbaceous plant [a] and the weed which stings. Aristophanes in the *Phoenician Women* [b]: "In the beginning grew spike-lavender, and after that rock-nettles."

Asparagus.—The varieties of this vegetable go under the name of swamp and mountain asparagus. The finest of these do not grow from seed. They have healing power over all internal complaints. Those which are sown grow to an extraordinary size, and it is said that in Gaetulia, a district of Libya, they have the thickness of the Cyprus reed, and a height of twelve feet; in mountain regions or near the ocean they have the thickness of large fennel, and a height of about twenty cubits. Cratinus [c] spells the name with a *phi*, "aspharagus." So, too, Theopompus [d]: "And then, spying some aspharagus in a thicket . . ." Ameipsias [e]: "No squill and no aspharagus, no boughs of bay." Diphilus declares that cabbage-asparagus, known by the special name of *ormenos* ("shooting stalk") is more wholesome and easier to pass, but is bad for the eyes. Moreover, it is bitter, acts as a diuretic, and injures the kidneys and bladder. Only Attic writers employ the term *ormenos* for the stalk which springs up out of the cabbage. Thus Sophocles in the *Ichneutae* [f]: "The stalk shoots forth and never more pauses in its growth," from the notion of "bursting forth" and "growing." For the spelling with *pi*, "asparagus," see Antiphanes [g]: "Asparagus was in its glory, and

[a] Apparently like the artichoke, which, however, is κινάρα (70 b), modern Greek ἀγγινάρα. [b] Kock i. 534; *cf.* 90 a.
[c] Kock i. 108. [d] Kock i. 751. [e] Kock i. 677.
[f] *T.G.F.*² 199; the papyrus shows that a child is meant.
[g] Kock ii. 130.

Ἀριστοφῶν· "κάππαριν, βληχώ, θύμον, ἀσπάραγον, πίτταν,[1] ῥάμνον, σφακόν, πήγανον."

ΚΟΧΛΙΑΣ. Φιλύλλιος·

οὔκ εἰμι τέττιξ οὐδὲ κοχλίας, ὦ γύναι.

καὶ πάλιν·

μαινίδες . . . . ., σκόμβροι, κοχλίαι, κορακῖνοι.

Ἡσίοδος δὲ τὸν κοχλίαν φερέοικον καλεῖ. καὶ Ἀναξίλας δέ·

b ἀπιστότερος εἶ τῶν κοχλιῶν πολλῷ πάνυ,
οἳ περιφέρουσ' ὑπ' ἀπιστίας τὰς οἰκίας.

Ἀχαιός·

ἦ τοσούσδ' Αἴτνη τρέφει
κοχλίας κεράστας;

προβάλλεται δὲ κἀν τοῖς συμποσίοις γρίφου τάξιν ἔχον περὶ τῶν κοχλιῶν οὕτως·

ὑλογενής, ἀνάκανθος, ἀναίματος, ὑγροκέλευθος.

Ἀριστοτέλης δὲ ἐν ε' περὶ ζῴων μορίων φησίν· "οἱ κοχλίαι φαίνονται κύοντες ἐν τῷ μετοπώρῳ καὶ τοῦ ἔαρος· μόνοι τε οὗτοι τῶν ὀστρακοδέρμων
c συνδυαζόμενοι ὤφθησαν." Θεόφραστος δὲ ἐν τῷ περὶ φωλευόντων "οἱ κοχλίαι," φησί, "φωλεύουσι μὲν καὶ τοῦ χειμῶνος, μᾶλλον δὲ τοῦ θέρους. διὸ καὶ πλεῖστοι φαίνονται τοῖς μετοπωρινοῖς ὕδασιν. ἡ δὲ φωλεία τοῦ θέρους καὶ ἐπὶ τῆς γῆς καὶ ἐπὶ τῶν δένδρων." λέγονται δέ τινες τῶν κοχλιῶν καὶ σέσιλοι. Ἐπίχαρμος·

τούτων ἁπάντων ἀκρίδας ἀνταλλάσσομαι,
κόγχων δὲ τὸν σέσιλον. Β. ἄπαγ' ἐς τὸν φθόρον.

[1] Schweighäuser γήτιον, "leek."

pulse was in full bloom." Aristophon [a]: "Capers, pennyroyal, thyme, asparagus, pitch,[b] thorn, sage, and rue."

The Snail.—Philyllius [c]: "I'm not a cicada nor yet a snail, woman!" And again: "Sprats . . . . mackerel, snails, crow-fish." Hesiod [d] calls the snail "carry-house." So Anaxilas [e]: "You are very much more suspicious than snails, which in distrust carry their houses about with them." Achaeus [f]: "Does Aetna nourish such large horned snails?" A saying, too, which ranks as a conundrum is propounded at symposia concerning snails as follows: "Born in the wood, yet having no thorns and no blood, moving in a slimy trail." Aristotle, in Book Five of *The Parts of Animals*,[g] remarks: "Snails are observed to be in spawn in autumn and spring;" and further: [h] "They are the only testaceous animals which have been seen in the act of copulating." And Theophrastus, in his work on *Animals which Live in Holes*,[i] says that "snails seek their holes even in winter, but to a greater degree in summer. Hence, also, they appear in greatest numbers during the autumn rains. Their retreat in summer is either on the ground or in trees." Some snails are called *sesili*. Epicharmus [k]: "A. I'll trade all this stuff for locusts, and for mussels I'll take the snail.—B.

[a] Kock ii. 282; *cf.* Athen. 170 b. [b] See critical note.
[c] Kock i. 787-8. [d] *Op.* 569. [e] Kock ii. 274.
[f] *T.G.F.*[2] 757. [g] *Hist. An.* v. 544 a 23.
[h] *Gen. An.* iii. 762 a 32. [i] Frag. 176 Wimmer.
[k] These verses belong rather to an Attic comedian, Kaibel 133.

d Ἀπολλᾶς δὲ Λακεδαιμονίους φησὶ σέμελον τὸν κοχλίαν λέγειν. Ἀπολλόδωρος δὲ ἐν β′ ἐτυμολογιῶν τῶν κοχλιῶν φησί τινας καλεῖσθαι κωλυσιδείπνους.

ΒΟΛΒΟΙ. Τούτων Ἡρακλῆς ἐσθίειν παραιτεῖται ἐν Ἀμαλθείᾳ Εὐβούλου λέγων·

θερμότερον ἢ κραυρότερον ἢ μέσως ἔχον,
τοῦτ' ἔσθ' ἑκάστῳ μεῖζον ἢ Τροίαν ἑλεῖν.
κἀγὼ γὰρ οὐ καυλοῖσιν οὐδὲ σιλφίῳ
οὐδ' ἱεροσύλοις καὶ πικραῖς παροψίσι
βολβοῖς τ' ἐμαυτὸν χορτάσων ἐλήλυθα.
ἃ δ' εἷς τ' ἐδωδὴν πρῶτα καὶ ῥώμης ἀκμὴν
e καὶ πρὸς ὑγίειαν, πάντα ταῦτ' ἐδαινύμην,
κρέας βόειον ἑφθὸν ἀσόλοικον μέγα,
ἀκροκώλιόν τε γεννικόν, ὀπτὰ δέλφακος
ἁλίπαστα τρία.

Ἄλεξις ἐμφανίζων τὴν τῶν βολβῶν πρὸς τὰ ἀφροδίσια δύναμίν φησι·

πίννας, κάραβον,
βολβούς, κοχλίας, κήρυκας, ᾧ', ἀκροκώλια,
τοσαῦτα· τούτων ἄν τις εὕρῃ φάρμακα
f ἐρῶν ἑταίρας ἕτερα χρησιμώτερα . . . .

Ξέναρχος ἐν Βουκολίωνι[1]·

φθίνει δόμος
ἀσυντάτοισι δεσποτῶν κεχρημένος
τύχαις, ἀλάστωρ τ' εἰσπέπαικε Πελοπιδῶν.
ἄστυτος οἶκος κοὐδὲ βυσαύχην θεᾶς
Δηοῦς σύνοικος, γηγενὴς βολβός, φίλοις
ἐφθὸς βοηθῶν δυνατός ἐστ' ἐπαρκέσαι·
μάτην δὲ πόντου κυανέαις δίναις τραφεὶς

[1] ἐν Βουκολίωνι supplied from Suidas *s.v.* Ξέναρχος.

Be off to the devil!" But Apollas says the Lacedaemonians call the snail *semelus*, while Apollodorus, in the second book of *Etymologies*, says that some snails go by the name of "dinner-delayers."

Bulbs.—Heracles declines to eat these in Eubulus's *Amaltheia*,[a] saying: "Be it hotter or crisper or something between, this is more important for any man than capturing Troy. As for me, I have not come here to browse on kale or silphium or sacrilegious bitter dishes or bulbs. But on what counts first as real food, promoting health and the full vigour of physical strength, I have always been wont to feed—beef boiled and unspoiled, in huge quantity, with a generous portion of foot and snout, and three slices of young pork sprinkled with salt." Alexis, dwelling on the aphrodisiac properties of bulbs, says:[b] "Pinnas, crayfish, bulbs, snails, buccina, eggs, extremities, and all that. If anyone in love with a girl shall find any drugs more useful than these . . ." Xenarchus in *Bucolion*:[c] "That house perisheth whose master's fate it is to lose his virile powers, and upon which the avenging angel of the Pelopidae hath burst in full force. Impotent is that house, and even the bung-necked comrade of the goddess Deo, the earth-born bulb, so helpful to its friends when boiled, has no power to save it now; all in vain, too, does the polyp, nurtured in the dark

[a] Kock ii. 166. The bulbs here meant (Modern Greek βορβοί) are the roots of an edible iris.

[b] Kock ii. 399; *cf.* Athen. 356 e, and 5 c.

[c] Kock ii. 467. An obvious parody of some tragedy. The curse of impotence is compared to the curse which brought ruin to the Atreidae.

64 φλεβὸς τροπωτὴρ πουλύπους, ἁλοὺς βρόχων
πλεκταῖς ἀνάγκαις, τῆς τροχηλάτου κόρης
πίμπλησι λοπάδος στερροσώματον κύτος.

Ἀρχέστρατος·

βολβῶν καὶ καυλῶν χαίρειν λέγω ὀξυβάφοισι
ταῖς τ' ἄλλαις πάσῃσι παροψίσι.

Ἡρακλείδης ὁ Ταραντῖνος ἐν Συμποσίῳ· "βολβὸς καὶ κοχλίας καὶ ὠὸν καὶ τὰ ὅμοια δοκεῖ σπέρματος εἶναι ποιητικά, οὐ διὰ τὸ πολύτροφα εἶναι, ἀλλὰ διὰ τὸ ὁμοειδεῖς ἔχειν τὰς πρώτας φύσεις αὐτὰς
b τὰς δυνάμεις τῷ σπέρματι." Δίφιλος· "οἱ βολβοὶ δύσπεπτοι μέν εἰσι, πολύτροφοι δὲ καὶ εὐστόμαχοι, ἔτι δὲ σμηκτικοὶ καὶ ἀμβλυντικοὶ ὄψεως, διεγερτικοὶ δ' ἀφροδισίων." ἡ δὲ παροιμία φησίν

οὐδέν σ' ὀνήσει βολβός, ἂν μὴ νεῦρ' ἔχῃς.

διεγείρουσι δ' ὄντως αὐτῶν πρὸς ἀφροδίσια οἱ βασιλικοὶ λεγόμενοι, οἳ καὶ κρείσσονες τῶν ἄλλων εἰσί· μεθ' οὓς οἱ πυρροί. οἱ δὲ λευκοὶ καὶ Λιβυκοὶ σκιλλώδεις· χείρονες δὲ πάντων οἱ Αἰγύπτιοι. αἱ δὲ βολβῖναι καλούμεναι εὐχυλότεραι μέν εἰσι τῶν βολβῶν, οὐ μὴν οὕτως εὐστόμαχοι διὰ τὸ γλυκάζον ἔχειν τι· παχυντικαί τε ἱκανῶς εἰσι διὰ τὴν πολλὴν
c σκληρότητα καὶ εὐέκκριτοι. μνημονεύει δὲ βολβίνης Μάτρων ἐν παρῳδίαις·

σόγκους δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
μυελόεν βλάστημα, καρηκομόωντας ἀκάνθαις,
βολβίνας θ', αἳ Ζηνὸς Ὀλυμπίου εἰσὶν ἀοιδή,[1]
ἃς ἐν χέρσῳ θρέψε Διὸς παῖς ἄσπετος ὄμβρος,
λευκοτέρας χιόνος, ἰδέειν ἀμύλοισιν ὁμοίας·
τάων φυομένων ἠράσσατο πότνια γαστήρ.

[1] Ludwich: ἀοιδοί A.

eddies of the sea and stirring the blood to passion, when caught in the coiled constraints of the net, fill the strong-bodied hollow of the dish, daughter of the potter's wheel." Archestratus [a]: "Good-bye, say I, to sauce-dishes filled with bulbs and kale, and to all other cheap relishes."

Heracleides of Tarentum, in the *Symposium*: "Bulbs, snails, eggs, and the like are supposed to produce semen, not because they are filling, but because their very nature in the first instance has powers related in kind to semen." Diphilus: "Although bulbs are not easy to digest, yet they are nourishing and wholesome; further, they are purgative, they dull the eyesight, and they rouse sexual desire." But, as the proverb [b] has it, "A bulb will do you no good unless you have the qualities of a man." As a matter of fact, the so-called regal bulbs, which are better than all others, do excite passion. After them come the red varieties. The white and Libyan kinds are like squills; poorest of all are the Egyptian. Those called *bulbinae* are more juicy, but are not so healthful because of a rather sweetish quality; they are, moreover, very fattening, being very hard, and they are easily passed. The *bulbina* is mentioned by Matron in his *Parodies*: "But sow-thistles, that plant full of marrow, which wears its long hair in prickles,[c] I will not mention or name;[d] the bulbinae, too, theme [e] of Olympian Zeus's song, which Zeus's child, the infinite rain, breeds on the dry land, whiter than snow, looking like cakes of fine meal;[f] for these as they grow the august belly yearns." [g]

[a] Frag. 5 Ribbeck. [b] *Cf.* Kock iii. 498.
[c] *Cf. Iliad* ii. 323. [d] *Cf. Iliad* ii. 488.
[e] *Cf. Hym. Hom.* xvi. 2. [f] *Cf. Iliad* x. 437.
[g] *Cf. Iliad* xx. 223.

d Ὅτι Νίκανδρος "Μεγαρῆας βολβοὺς" ἐπαινεῖ. Θεόφραστος δ' ἐν ζ' Φυτικῶν "ἐνιαχοῦ, φησίν, οὕτω γλυκεῖς εἰσιν οἱ βολβοὶ ὥστε καὶ ὠμοὺς ἐσθίεσθαι, ὥσπερ ἐν τῇ Ταυρικῇ Χερρονήσῳ." τὰ αὐτὰ ἱστορεῖ καὶ Φαινίας. ἔστι δὲ καὶ γένος, φησί, βολβῶν, Θεόφραστος, ἐριοφόρων, ὃ φύεται ἐν αἰγιαλοῖς. ἔχει δὲ τὸ ἔριον ὑπὸ τοὺς πρώτους χιτῶνας, ὥστε ἀνὰ μέσον εἶναι τοῦ ἐδωδίμου τοῦ ἐντὸς καὶ τοῦ ἔξω. ὑφαίνεται δ' ἐξ αὐτοῦ καὶ πόδεια καὶ ἄλλα ἱμάτια, ὡς καὶ Φαινίας φησί,
e "τὸ δὲ ἐν Ἰνδοῖς τριχῶδές ἐστι." περὶ δὲ τῆς τῶν βολβῶν σκευασίας Φιλήμων φησί·

τὸν βολβόν, εἰ βούλει, σκόπει
ὅσα δαπανήσας εὐδοκιμεῖ, τυρόν, μέλι,
σήσαμον, ἔλαιον, κρόμμυον, ὄξος, σίλφιον.
αὐτὸς δ' ἐφ' αὑτοῦ 'στιν πονηρὸς καὶ πικρός.

Ἡρακλείδης δ' ὁ Ταραντῖνος τοῦ συμποσίου περιγράφων τοὺς βολβούς φησι· "περιγράφειν δεῖ τὴν πολλὴν βρῶσιν καὶ μάλιστα τῶν ἐχόντων ὄλκιμόν τι καὶ γλίσχρον, οἷον ᾠῶν, βολβῶν, ἀκροκωλίων,
f κοχλιῶν καὶ τῶν ὁμοίων. ἐπιμένει γὰρ τῇ κοιλίᾳ πλείονας χρόνους καὶ ἐμπλεκόμενα παρακατέχει τὰ ὑγρά."

ΚΙΧΛΑΙ. Καὶ τούτων ἦσαν καὶ ἄλλων ὀρνίθων ἀγέλαι ἐν τοῖς προπόμασι. Τηλεκλείδης·

ὀπταὶ δὲ κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ'
εἰσεπέτοντο.

Συρακούσιοι δὲ τὰς κίχλας κιχήλας λέγουσιν. Ἐπίχαρμος·

τάς τ' ἐλαιοφιλοφάγους κιχήλας.

Nicander recommends "Megarian bulbs,"[a] and Theophrastus, in the seventh book of *Plants*,[b] says that "in some places bulbs are so sweet that they may be eaten raw, as in the Tauric Chersonesus." Phaenias records the same.[c] Theophrastus adds that there is a variety of wool-bearing bulbs which grows on the sea-shore. The wool is contained underneath the first layers, between the inner edible part and the outer skin. From it are woven socks and other articles of wear; and according to Phaenias, the Indian bulb is hairy. On the mode of preparing bulbs Philemon says:[d] "Look, if you please, at the bulb, and see what lavish expense it requires to have its reputation—cheese, honey, sesame-seed, oil, onion, vinegar, silphium. Taken by itself alone it is poor and bitter." And Heracleides of Tarentum, restricting the use of bulbs at a symposium, says: "Too much eating must be eliminated, especially in the case of foods which contain sticky, glutinous matter, such as eggs, bulbs, beef-extremities, snails, and the like. For they stay too long in the stomach, and becoming entangled they check the flow of the humours."

Thrushes.—Of these, as well as of other birds, whole flocks were served up in the appetizers before dinner. Telecleides[e]: "Roast thrushes served up with milk-cakes were flying into his gullet." Syracusans call thrushes *kichelae*. Thus Epicharmus[f]: "*kichelae*, too, which like to eat the olives." Thrushes

[a] Frag. 88 Schneider.
[b] vii. 13. 8.
[c] *F.H.G.* ii. 300.
[d] Kock ii. 516.
[e] Kock i. 209.
[f] Kaibel 120.

μέμνηται τούτων καὶ Ἀριστοφάνης ἐν Νεφέλαις.
τρία δὲ γένη κιχλῶν Ἀριστοτέλης εἶναι ἱστορεῖ,
65 ὧν τὴν πρώτην καὶ μεγίστην κίσσῃ πάρισον εἶναι,
ἣν καὶ καλεῖσθαι ἰξοφάγον, ἐπειδὴ ἰξὸν ἐσθίει·
τὴν δὲ τῷ κοσσύφῳ ἴσην, ἣν ὀνομάζεσθαι τριχάδα·
τὴν δὲ τρίτην ἐλαχίστην τῶν προειρημένων οὖσαν
ἰλλάδα[1] ὀνομάζεσθαι. οἱ δὲ τυλάδα λέγουσιν, ὡς
Ἀλέξανδρος ἱστορεῖ ὁ Μύνδιος· ἣν καὶ συναγελαστικὴν εἶναι καὶ νεοττεύειν ὡς καὶ τὰς χελιδόνας.
Ὅτι τὸ εἰς Ὅμηρον ἀναφερόμενον ἐπύλλιον, ἐπι-
b γραφόμενον δὲ Ἐπικιχλίδες, ἔτυχε ταύτης τῆς προσηγορίας διὰ τὸ τὸν Ὅμηρον ᾄδοντα αὐτὸ τοῖς παισὶ κίχλας δῶρον λαμβάνειν, ἱστορεῖ Μέναιχμος ἐν τῷ περὶ τεχνιτῶν.

ΣΥΚΑΛΙΔΕΣ. Ἀλέξανδρος ὁ Μύνδιος ἱστορεῖ· "ἄτερος τῶν αἰγιθαλῶν ὑφ' ὧν μὲν ἔλαιον καλεῖται, ὑπὸ δέ τινων πυρρίας· συκαλὶς δ', ὅταν ἀκμάζῃ τὰ σῦκα." δύο δ' εἶναι γένη αὐτοῦ συκαλίδα καὶ μελαγκόρυφον. Ἐπίχαρμος· "ἀγλαὰς συκαλλίδας." καὶ πάλιν·

ἦν δ' ἐρῳδιοί τε πολλοὶ[2] μακροκαμπυλαύχενες
τέτρακές τε σπερματολόγοι κἀγλααὶ συκαλλίδες.

ἁλίσκονται δ' αὗται τῷ τῶν σύκων καιρῷ. διὸ
c βέλτιον ὀνομάζοιτ' ἂν δι' ἑνὸς λ· διὰ δὲ τὸ μέτρον Ἐπίχαρμος διὰ δυεῖν εἴρηκεν.

ΣΠΙΝΟΙ. Εὔβουλος·

Ἀμφιδρομίων ὄντων, ἐν οἷς νομίζεται

[1] Aristotle ἰλιάδα (*Turdus iliacus*).
[2] τε πολλοὶ supplied from 398 e.

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[a] 339. [b] *Hist. An.* 617 a 18.

are mentioned also by Aristophanes in the *Clouds*.[a] Aristotle records [b] three varieties of thrush, of which the chief and largest is about the size of a jay; it is called missel-thrush, because it eats mistletoe-berries. The second is as large as a blackbird, and is called the hairy thrush (*Turdus ericetorum*). The third, smaller than the two just mentioned, is called *illas*.[c] But others call it *tylas*, "tufted," as Alexander of Myndus tells us; it is as fond of flying in flocks as the swallow, and builds its nest in the same way.

The little epic poem ascribed to Homer, entitled *Epikichlides*, got this name from the fact that when Homer sang it to children he received a present of thrushes; Menaechmus records this in his work on *Artists*.[d]

Beccafici.[e]—Alexander of Myndus records the following: "The second variety of titmouse is called by some *elaios*, by others *pyrrhias*; but it has the name of *sykalis* when the figs (*syka*) are ripe." There are two varieties of it, the fig-pecker and the black-cap. Epicharmus [f]: "shiny fig-peckers;" and again: "And there were also many herons with long curving necks, seed-picking pheasants, and shiny fig-peckers." The last are caught in the fig season, for which reason the name would better be spelled with one *l*; for the sake of the metre Epicharmus spells it with two.

Finches.—Eubulus [g]: "'Twas at the feast of the

[a] See critical note, and D'Arcy Thompson, *Glossary of Greek Birds*, pp. 69, 86.
[d] Frag. 8 Müller.
[e] A bird classed among the warblers, common in Southern Europe.
[f] Kaibel 99.
[g] Kock ii. 214. In Athen. 370 d, these lines are ascribed to Ephippus.

ὀπτᾶν τε τυροῦ Χερρονησίτου τόμον
ἕψειν τ' ἐλαίῳ ῥάφανον ἠγλαϊσμένην
πνίγειν τε παχέων ἀρνίων στηθύνια
τίλλειν τε φάττας καὶ κίχλας ὁμοῦ σπίνοις
d ὁμοῦ τε χναύειν μαινίσιν σηπίδια
πιλοῦν τε πολλὰς πλεκτάνας ἐπιστρεφῶς
πίνειν τε πολλὰς κύλικας εὐζωρεστέρας.

ΚΟΨΙΧΟΙ. Νικόστρατος ἢ Φιλέταιρος·

τί οὖν ἀγοράσω; φράζε γάρ.

Β. μὴ πολυτελῶς, ἀλλὰ καθαρείως· δασύποδα,
ἐὰν περιτύχῃς, ἀγόρασον καὶ νηττία
ὁπόσα σὺ βούλει καὶ κίχλας καὶ κοψίχους,
ὀρνιθάριά τε τῶν ἀγρίων τούτων συχνά·
χάριεν γάρ.

e Ἀντιφάνης δὲ καὶ ψᾶρας ἐν τοῖς βρώμασι καταλέγει·

μέλι, πέρδικες,
φάτται, νῆτται, χῆνες, ψᾶρες,
κίττα, κολοιός, κόψιχος, ὄρτυξ,
ὄρνις θήλεια.

Πάντων ἡμᾶς λόγον ἀπαιτεῖς καὶ οὐδ' ὁτιοῦν ἔξεστιν εἰπεῖν ἀνυπεύθυνον.

Ὅτι τὸ ΣΤΡΟΥΘΑΡΙΟΝ παρ' ἄλλοις τε καὶ δὴ καὶ παρ' Εὐβούλῳ·

περδίκια
λαβὲ τέτταρ' ἢ καὶ πέντε, δασύποδας δὲ[1] τρεῖς,
στρουθάριά θ' οἷον ἐντραγεῖν, ἀκανθίδας,[2]
καὶ[3] βιττάκους, σπινίδια, κερχνῆδας
τά τ' ἄλλ' ἄττ' ἂν ἐπιτύχῃς.

f ΕΓΚΕΦΑΛΟΙ ΧΟΙΡΕΙΟΙ. Τούτων ἡμᾶς ἐσθίειν οὐκ

Amphidromia,[a] when the custom is to toast a slice of Gallipoli cheese, to boil a cabbage glistening in oil, to broil some fat lamb chops, to pluck the feathers from ring-doves, thrushes, and finches withal, at the same time to devour cuttle-fish and sprats, to pound with care many wriggling polyps, and drink many a cup not too diluted."

Blackbirds.—Nicostratus (or Philetaerus) says :[b] "A. What, then, shall I buy? Tell me, pray.—B. Not too extravagantly, but tidily; get some hares, if you find any, and ducklings as many as you like; thrushes, too, and blackbirds, and a lot of these wild fowl. For that will be nice."

Antiphanes[c] also names starlings among articles of food: "Honey, partridges, ring-doves, ducks, geese, starlings, a jay, a jackdaw, a blackbird, a quail, a hen."

You[d] demand of us a reason for everything, and we can't speak a word that you do not question.

Mention of the sparrow occurs in Eubulus[e] as well as in other authors: "Buy four or five partridges, three hares, sparrows to gobble greedily, some gold-finches and parrots, chaffinches, and kestrels, and anything else that you find."

Pigs' Brains.—The wise would not allow us to eat

[a] A family festival held five days after a birth.
[b] Kock ii. 221. [c] Kock ii. 130. [d] Said to Ulpian.
[e] Kock ii. 208. οἷον ἐντραγεῖν is probably corrupt.

[1] Kock adds δὲ. [2] Kock: ἀκανθυλλίδας CE.
[3] Meineke adds καὶ.

εἴων οἱ φιλόσοφοι, φάσκοντες τοὺς αὐτῶν μεταλαμβάνοντας "ἴσον καὶ κυάμων τρώγειν κεφαλῶν τε" οὐ "τοκήων" μόνον, ἀλλὰ καὶ τῶν ἄλλων βεβήλων. οὐδένα γοῦν τῶν ἀρχαίων βεβρωκέναι διὰ τὸ τὰς αἰσθήσεις ἁπάσας σχεδὸν ἐν αὐτῷ εἶναι.
66 Ἀπολλόδωρος δ' ὁ Ἀθηναῖος οὐδ' ὀνομάζειν τινὰ τῶν παλαιῶν φησιν ἐγκέφαλον· καὶ Σοφοκλέα γοῦν ἐν Τραχινίαις ποιήσαντα τὸν Ἡρακλέα ῥιπτοῦντα τὸν Λίχαν ἐς θάλασσαν οὐκ ὀνομάσαι ἐγκέφαλον, ἀλλὰ λευκὸν μυελόν, ἐκκλίνοντα τὸ μὴ ὀνομαζόμενον·

κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου
κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ,

καίτοι τἄλλα διαρρήδην ὀνομάσαντα. καὶ Εὐριπίδης δὲ τὴν Ἑκάβην θρηνοῦσαν εἰσαγαγὼν τὸν Ἀστυάνακτα ὑπὸ τῶν Ἑλλήνων ῥιφέντα φησί·

δύστηνε, κρατὸς ὥς σ' ἔκειρεν ἀθλίως
b τείχη πατρῷα, Λοξίου πυργώματα,
ὧν πόλλ' ἐκήπευσ' ἡ τεκοῦσα βόστρυχον
φιλήμασίν τ' ἔδωκεν· ἔνθεν ἐκγελᾷ
ὀστέων ῥαγέντων φόνος, ἵν' αἰσχρὰ μὴ λέγω.

ἔχει δὲ ἐπίστασιν ἡ τῶν ποιημάτων τούτων ἐκδοχή. καὶ γὰρ Φιλοκλῆς τε ἐγκέφαλόν φησιν·

οὐδ' ἂν ἐγκέφαλον ἔσθων λίποι,

καὶ Ἀριστοφάνης·

ἀπολέσαιμ' ἂν ἐγκεφάλου θρίω δύο,

καὶ ἄλλοι. λευκὸν οὖν ἂν εἴη μυελὸν εἰρηκὼς Σο-
c φοκλῆς ποιητικῶς, Εὐριπίδης δὲ τὸ τῆς προσ-

[a] The Pythagorean prohibition of beans ran ἴσόν τοι κυάμους τε φαγεῖν κεφαλάς τε τοκήων. The thought is:

these, quoting,[a] of those who partake of them, that "to eat beans amounts to the same thing as eating" not merely the "heads of one's parents," but the heads of anything else that is unhallowed. At any rate, none of the ancients ate pigs' brains because in them reside virtually all the senses. Apollodorus of Athens even says that none of the old writers so much as mentions them. Sophocles, for example, when he makes Heracles in *The Trachinian Women*[b] throw Lichas into the sea, does not mention the brain, but only the white marrow, avoiding a word which may not be spoken: "He spilled the white marrow from the hair, when the head was split in the middle and blood spurted forth with it." All the other horrors he expressly mentions, but nothing about the brains. Similarly Euripides, when he introduces Hecuba singing her dirge over Astyanax, who has been dashed to the ground by the Greeks, says:[c] "Poor babe, how cruelly have these ancestral walls, the towers reared by Loxias, shorn from thy head those locks which thy mother oft tended and covered with kisses; but now from thy shattered bones grins—murder, that I may not say the shameful word." Now the proper interpretation of both these quotations requires attention. For Philocles[d] does use the word: "He would not even leave off eating brains;" and so does Aristophanes[e]: "I should lose two portions of brain," to say nothing of the other poets. Sophocles, therefore, must have said "white marrow" euphemistically, while Euri-

Pythagoras regarded the eating of beans as an abomination equal to that of eating the heads of one's parents; but men of old included all heads in the taboo, since they did not eat pigs' brains.

[b] 781.

[c] *Troades* 1173. [d] *T.G.F.*[2] 760. [e] *Ranae* 134.

ὄψεως εἰδεχθὲς καὶ αἰσχρὸν οὐχ αἱρούμενος ἐναργῶς ἐμφανίσαι ἐδήλωσεν ὡς ἐβούλετο. ὅτι δ' ἱερὸν ἐνόμιζον τὴν κεφαλὴν δῆλον ἐκ τοῦ καὶ κατ' αὐτῆς ὀμνύειν καὶ τοὺς γινομένους ἀπ' αὐτῆς πταρμοὺς προσκυνεῖν ὡς ἱερούς. ἀλλὰ μὴν καὶ τὰς συγκαταθέσεις βεβαιοῦμεν τῇ ταύτης ἐπινεύσει, ὡς καὶ ὁ Ὁμηρικὸς Ζεὺς φησιν·

εἰ δ' ἄγε τοι κεφαλῇ ἐπινεύσομαι.

Ὅτι εἰς τὸ πρόπομα καὶ ταῦτα ἐνεβάλλοντο, πέπερι, φυλλίς, σμύρνα, κύπειρον, μύρον Αἰγύπτιον.

d Ἀντιφάνης·

ἂν μὲν ἄρα πέπερι πριάμενός τις εἰσφέρῃ, στρεβλοῦν γράφουσι τοῦτον ὡς κατάσκοπον.

πάλιν·

νῦν δεῖ περιόντα πέπερι καὶ καρπὸν βλίτου ζητεῖν.

Εὔβουλος·

κόκκον λαβοῦσα Κνίδιον ἢ τοῦ πεπέριδος τρίψασ' ὁμοῦ σμύρνῃ διάπαττε τὴν ὁδόν.

Ὠφελίων·

Λιβυκὸν πέπερι θυμίαμα καὶ βιβλίον Πλάτωνος ἐμβρόντητον.[1]

e Νίκανδρος Θηριακοῖς·

ἢ καὶ λεπτοθρίοιο πολύχνοα φύλλα κονύζης, πολλάκι δ' ἢ πέπερι κόψας νέον ἢ ἀπὸ Μήδων κάρδαμον.

Θεόφραστος ἐν φυτῶν ἱστορίᾳ· "τὸ πέπερι καρπὸς μέν ἐστι, διττὸν δὲ αὐτοῦ τὸ γένος· τὸ μὲν στρογγύλον ὥσπερ ὄροβος, κέλυφος ἔχον ὑπέρυθρον, τὸ

pides, preferring not to set before us the loathsome and unseemly too vividly, hinted at it as seemed to him good. That people regarded the head as sacred is clear from the fact that they swore by it and did obeisance to the sneezes which came from it, as if they were sacred. What is more, we confirm our approval by nodding the head, even as the Homeric Zeus says :[a] "Come now, I will bow my head in assent to thee."

Into the appetizer these ingredients also were put, —pepper, a salad leaf, myrrh, sedge, and Egyptian perfume. Antiphanes[b] : "If, then, a man just buys some pepper and brings it home, they denounce him as a spy fit for the rack." Again[b] : "Now must I go round looking for a peppercorn and a blite-berry." Eubulus[c] : "Take, woman, a seed of Cnidian bay or pepper, pound it together with myrrh and sprinkle over the path." Ophelion[d] : "Libyan pepper, fragrant incense, and a lunatic book of Plato's." Nicander in the *Theriaca*[e] : "Or even the downy leaves of tender flea-bane—often again, chopping up fresh pepper or Median cress." Theophrastus in the *History of Plants*[f] : "Pepper is a berry, and there are two kinds of it. The one is as round as a pea, with a reddish shell, the other is oblong and

[a] *Iliad* i. 524. [b] Kock ii. 125.
[c] Kock ii. 210. [d] Kock ii. 294. See critical note.
[e] 875. [f] ix. 20. 1.

[1] Corrupt. Perhaps: A. Λιβυκὸν πέπερι καὶ θυμίαμα ;— B. βιβλίον Πλάτωνος, ἐμβρόντητε—("What is that which is) hot pepper and fragrant incense?"—"A book of Plato's, crazy!" This at least corrects the metre.

δὲ πρόμηκες, μέλαν, σπερμάτια μηκωνικὰ ἔχον. ἰσχυρότερον δὲ πολὺ τοῦτο θατέρου, θερμαντικὰ δὲ ἄμφω· διὸ καὶ πρὸς τὸ κώνειον βοηθεῖ ταῦτα."

f ἐν δὲ τῷ περὶ πνιγμοῦ γράφει· "ἡ δὲ τούτων ἀνάκτησις ὄξους ἐγχύσει καὶ πεπέριδος ἢ κνίδης καρπῷ τριφθείσης." τοῦτο δ' ἡμᾶς τηρῆσαι δεῖ ὅτι οὐδέτερον ὄνομα οὐδέν ἐστι παρὰ τοῖς Ἕλλησιν εἰς ῑ λῆγον, εἰ μὴ μόνον τὸ μέλι. τὸ γὰρ πέπερι καὶ κόμμι καὶ κοῦφι ξενικά.

ΕΛΑΙΟΝ. Σαμιακοῦ ἐλαίου μνημονεύει Ἀντιφάνης ἢ Ἄλεξις·

οὗτοσὶ δέ σοι
τοῦ λευκοτάτου πάντων ἐλαίου Σαμιακοῦ
ἐστιν μετρητής.

67 Καρικοῦ δὲ Ὠφελίων·

ἐλαίῳ Καρικῷ
ἀλείφεται.

Ἀμύντας ἐν σταθμοῖς Περσικοῖς φησι· "φέρει τὰ ὄρη τέρμινθον καὶ σχῖνον καὶ κάρυα τὰ Περσικά, ἀφ' ὧν ποιοῦσι τῷ βασιλεῖ ἔλαιον πολύ." Κτησίας δ' ἐν Καρμανίᾳ φησὶ γίνεσθαι ἔλαιον ἀκάνθινον, ᾧ χρῆσθαι βασιλέα· ὃς καὶ καταλέγων ἐν τῷ περὶ τῶν κατὰ τὴν Ἀσίαν φόρων τούτῳ βιβλίῳ πάντα τὰ τῷ βασιλεῖ παρασκευαζόμενα ἐπὶ τὸ δεῖπνον οὔτε πεπέρεως μέμνηται οὔτε ὄξους, "ὃ μόνον ἄριστόν ἐστι τῶν ἡδυσμάτων." ἀλλὰ μὴν οὐδὲ
b Δίνων ἐν τῇ Περσικῇ πραγματείᾳ· ὅς γέ φησι καὶ ἅλας Ἀμμωνιακὸν[1] ἀπ' Αἰγύπτου ἀναπέμπεσθαι βασιλεῖ καὶ ὕδωρ ἐκ τοῦ Νείλου. ἐλαίου δὲ τοῦ ὠμοτριβοῦς καλουμένου μέμνηται Θεό-

[1] Ἀμμωνιακὸν Eustathius 1500. 2: ἀμμωνικὰς CE.

black, with poppy-like seeds. The latter is much stronger than the former, but both are hot and therefore serve as antidotes to hemlock." And in the chapter *On Suffocation* [a] he writes: "Their resuscitation is effected by an infusion of vinegar and pepper or nettle pounded with the pepper-berry." We should observe, by the way, this fact, that there is no neuter noun in Greek ending in *i*, with the sole exception of *meli* ("honey"); for *peperi*, *kommi* ("gum"), and *koiphi* [b] are foreign words.

Oil.—Samian oil is mentioned by Antiphanes [c] (or Alexis): "Here you have ten gallons of Samian oil, whitest of all." And the Carian is mentioned by Ophelion [d]: "He anoints himself with Carian oil." Amyntas in the *Persian Itinerary* says: [e] "The mountains produce turpentine, squills, and Persian nuts, from which much oil is made for the king." But Ctesias says [f] that in Carmania an oil of thorns is produced which the king uses. He also gives a list of all articles prepared for the king's table in this book of his on the *Tributes paid throughout Asia*, but he includes neither pepper nor vinegar, "which is the one best requirement in condiments." [g] But neither does Dinon in his *Persian History*, [h] although he mentions the salt called ammoniac, [i] saying that both it and Nile water were regularly sent to the king from Egypt. Another oil, the so-called "raw-pressed,"

[a] Frag. 166 Wimmer.

[b] An Egyptian drug. He does not add *σίναπι* "mustard" because he writes it *σίναπυ*, 68 e; *cf.* 367 a.

[c] Kock ii. 134, 408; perhaps from *Τπνος*, which was ascribed to both playwrights.

[d] Kock ii. 294. [e] Frag. 3 Müller. [f] Frag. 96 Müller.

[g] An anonymous iambic verse. [h] *F.H.G.* ii. 92.

[i] Rock salt; the Greeks used sea salt.

φραστος ἐν τῷ περὶ ὀδμῶν, φάσκων αὐτὸ γίνεσθαι ἐκ τῶν φαυλιῶν ἐλαιῶν καὶ ἐξ ἀμυγδάλων. τοῦ δὲ ἐν Θουρίοις γινομένου ἐλαίου ὡς διαφόρου μνημονεύει Ἄμφις·

ἐν Θουρίοις τοὔλαιον, ἐν Γέλᾳ φακῆ.

ΓΑΡΟΣ. Κρατῖνος·

ὁ τάλαρος ὑμῶν διάπλεως ἔσται γάρου.

Φερεκράτης·

ἀνεμολύνθη τὴν ὑπήνην τῷ γάρῳ.

Σοφοκλῆς Τριπτολέμῳ·

τοῦ ταριχηροῦ γάρου.

Πλάτων

ἐν σαπρῷ γάρῳ
βάπτοντες ἀποπνίξουσί με.

ὅτι δ' ἀρσενικόν ἐστι τοὔνομα Αἰσχύλος δηλοῖ εἰπών·

καὶ τὸν ἰχθύων γάρον.

ΟΞΟΣ. τοῦτο μόνον Ἀττικοὶ τῶν ἡδυσμάτων ἦδος καλοῦσι. κάλλιστον δ' ὄξος εἶναί φησι Χρύσιππος ὁ φιλόσοφος τό τε Αἰγύπτιον καὶ τὸ Κνίδιον. Ἀριστοφάνης δὲ ἐν Πλούτῳ φησίν·

d ὄξει διέμενος Σφηττίῳ.

Δίδυμος δ' ἐξηγούμενος τὸ ἰαμβεῖόν φησιν· "ἴσως διότι οἱ Σφήττιοι ὀξεῖς." μνημονεύει δέ που καὶ τοῦ ἐκ Κλεωνῶν ὄξους ὡς διαφόρου·

ἐν δὲ Κλεωναῖς ὀξίδες εἰσί.

καὶ Δίφιλος·

δειπνεῖ τε καταδύς, πῶς δοκεῖς, Λακωνικῶς,

is mentioned by Theophrastus in the work on *Odours*,[a] wherein he says that it is made from unripe olives and almonds. Amphis also mentions[b] the oil produced in Thurii as being excellent: "In Thurii oil, in Gela lentil-soup."

Pickled Fish.[c]—Cratinus has this:[d] "Your pannier will be chock full of fish-pickle." Pherecrates[e]: "He has fouled his beard in the fish-pickle." Sophocles in *Triptolemus*[f]: "The pickle made of dried fish." Plato[g]: "They will souse me and suffocate me in rotten fish-pickle." That the noun is masculine is proved by the masculine article which Aeschylus uses when he says:[h] "the pickle made of fish."

Vinegar.—This is the one condiment called by Attic writers "delight."[i] The philosopher Chrysippus says that the best vinegar is the Egyptian and the Cnidian. But Aristophanes in the *Plutus*[k] has "diluting with Sphettian vinegar," and Didymus, in expounding the verse says, "perhaps because the Sphettians are sharp." Aristophanes also somewhere mentions[l] as excellent the vinegar of Cleonae: "There are vinegar-cruets in Cleonae too." And Diphilus[m]: "A. He has crawled into a corner and is eating his dinner (can you imagine it?) in Laconian

[a] Ch. iv. 14-15. For the coarse olives called φαυλίαι see 56 c. [b] Kock ii. 248; *cf.* 30 b.

[c] When distinguished from τάριχος, this word (γάρος) seems to mean the fish-paste commonly eaten in Greece to-day.

[d] Kock i. 95. [e] Kock i. 197. [f] *T.G.F.*[2] 264.

[g] Kock i. 656. [h] *T.G.F.*[2] 71.

[i] Condiment *par excellence*; *cf.* above, 67 a.

[k] 720. [l] Kock i. 560. [m] Kock ii. 572.

ὄξους δὲ κοτύλην—B. πάξ. A. τί πάξ;—B. ὀξὶς μέτρον
χωρεῖ τοσοῦτο τῶν Κλεωναίων.

Φιλωνίδης·

τὰ καταχύσματα
αὐτοῖσιν ὄξος οὐκ ἔχει.

Ὁ δὲ Ταραντῖνος Ἡρακλείδης ἐν τῷ Συμποσίῳ
e φησί· "τὸ ὄξος τινὰ τῶν ἐκτὸς συνιστάνει, παραπλησίως δὲ καὶ τὰ ἐν κοιλίᾳ, τὰ δ' ἐν τῷ ὄγκῳ διαλύει, διὰ τὸ δηλονότι διαφόρους ἐν ἡμῖν μίγνυσθαι χυμούς."

Ἐθαυμάζετο δὲ καὶ τὸ Δεκελεικὸν ὄξος. Ἄλεξις·

κοτύλας τέτταρας
ἀναγκάσας μεστὰς ἔμ' αὐτίτου[1] σπάσαι
ὄξους Δεκελεικοῦ δι' ἀγορᾶς μέσης ἄγεις.

Λεκτέον δὲ ὀξύγαρον διὰ τοῦ ῡ καὶ τὸ δεχόμενον
f αὐτὸ ἀγγεῖον ὀξύβαφον· ἐπεὶ καὶ Λυσίας ἐν τῷ κατὰ Θεοπόμπου αἰκίας εἴρηκεν· "ἐγὼ δ' ὀξύμελι πίνω." οὕτως οὖν ἐροῦμεν καὶ ὀξυρόδινον.

Ὅτι ἀρτύματα εὕρηται παρὰ Σοφοκλεῖ·

καὶ βορᾶς ἀρτύματα.

καὶ παρ' Αἰσχύλῳ·

διαβρέχεις τἀρτύματα.

καὶ Θεόπομπος δέ φησι· "πολλοὶ μὲν ἀρτυμάτων μέδιμνοι, πολλοὶ δὲ σάκκοι καὶ θύλακοι βιβλίων καὶ τῶν ἄλλων ἁπάντων τῶν χρησίμων πρὸς τὸν
68 βίον." τὸ δὲ ῥῆμα κεῖται παρὰ Σοφοκλεῖ·

ἐγὼ μάγειρος ἀρτύσω σοφῶς.

Κρατῖνος·

[1] μεστὰς ἔμ' αὐτίτου Kock: με μεστὰς αὐτοῦ CE.

style: a cupful of vinegar,—B. Enough!—A. What do you mean by 'enough'?—B. A vinegar-cruet such as the Cleonaeans use as a measure holds just that much." Philonides [a]: "Their sauces have no vinegar."

Heracleides of Tarentum in the *Symposium* says: "Vinegar causes some things exposed to the air to curdle, and it acts similarly on the contents of the stomach; yet it also dissolves things in the mass, because of course there are different humours mingled within us."

The vinegar of Deceleia was also esteemed highly. Thus Alexis [b]: "After compelling me to drain four cups of Decelean home-made vinegar, you now drag me straight through the market."

The word *oxygaron* [c] should be pronounced with a *y*, like the vessel which holds it, *oxybaphon*. Lysias, too, in the speech [d] *Against Theopompus*, the charge being assault and battery, says, "I drink oxymel." In the same way, then, we will also say oxyrhodinon.[e]

Seasonings are found mentioned in Sophocles [f]: "And the nice seasonings of food." Also in Aeschylus [g]: "You soak the seasoning." And Theopompus also says [h]: "Many bushels of seasoning, many sacks and bags of books, and all other necessities of life." The verb also is found in Sophocles [i]: "I, being the cook, will season skilfully." Cratinus [k]:

[a] Kock i. 256.

[b] Kock ii. 400. Athenaeus mistakes this passage for praise of vinegar, whereas the word is substituted by surprise for οἶνον. Decelean wine was notoriously sour.

[c] Fish preserved in vinegar. He means that it should not be written *oxigaron*.

[d] p. 649 Dobson. [e] Vinegar and rose-water.

[f] *T.G.F.*² 278. [g] *Ibid.* 95. [h] *F.H.G.* i. 298, fr. 125.

[i] *T.G.F.*² 357. Sophilus? [k] Kock i. 101.

γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἐστιν ἀρτῦσαι καλῶς.

Εὔπολις·

ὄψῳ πονηρῷ πολυτελῶς ἠρτυμένῳ.

Ὅτι ἀρτύματα ταῦτα καταλέγει που Ἀντιφάνης·

ἀστάφιδος, ἁλῶν, σιραίου, σιλφίου, τυροῦ, θύμου, σησάμου, νίτρου, κυμίνου, ῥοῦ, μέλιτος,[1] ὀριγάνου, βοτανίων,[2] ὄξους, ἐλαῶν, εἰς ἀβυρτάκην χλόης, καππάριδος, ὠῶν, ταρίχους, καρδάμων, θρίων, ὀποῦ.

b Ὅτι οἴδασιν οἱ παλαιοὶ τὸ Αἰθιοπικὸν καλούμενον κύμινον.

Ὅτι εἴρηται ἀρσενικῶς ὁ θύμος καὶ ὁ ὀρίγανος.

Ἀναξανδρίδης·

ἀσφάραγον σχῖνόν τε τεμὼν καὶ ὀρίγανον, ὃς δὴ σεμνύνει τὸ τάριχον ὁμοῦ μιχθεὶς κοριάννῳ.

Ἴων·

αὐτὰρ ὅ γ' ἐμμαπέως τὸν ὀρίγανον ἐν χερὶ κεύθει.

θηλυκῶς δὲ Πλάτων ἢ Κάνθαρος·

ἢ 'ξ Ἀρκαδίας οὕτω δριμυτάτην ὀρίγανον.

οὐδετέρως δ' Ἐπίχαρμος καὶ Ἀμειψίας. τὸν c δὲ θύμον ἀρσενικῶς Νίκανδρος ἐν Μελισσουργικοῖς.

Ὅτι τοὺς πέπονας Κρατῖνος μὲν σικυοὺς σπερματίας κέκληκεν ἐν Ὀδυσσεῦσι·

ποῦ ποτ' εἶδές μοι τὸν ἄνδρα, παῖδα Λαέρτα φίλον;

"It isn't given to every man to season a sea-lizard nicely." Eupolis [a]: "With a vile entrée expensively seasoned."

The following are listed as seasonings somewhere by Antiphanes [b]: "Raisins, salt, boiled must, silphium, cheese, thyme, sesame-seed, soda, cummin, cashew-nut, honey, marjoram, chopped acorns,[c] vinegar, olives, young greens for sour dressing, capers, eggs, smoked fish, cress, fig-leaves, rennet."

The ancients were acquainted with the Aethiopian spice called cummin.[d]

"Thyme" and "marjoram" are masculine. Thus Anaxandrides [e]: "Cutting some asparagus, squills, and marjoram, which, as everyone knows, when mixed with coriander, gives distinction to smoked fish." Ion [f]: "But he quickly hides the marjoram in his hand." Plato,[g] however (or is it Cantharus ?), makes it a feminine word: "Or such very pungent marjoram from Arcadia." On the other hand, Epicharmus [h] and Ameipsias [i] make it neuter. As for "thyme," Nicander in *Bee-Keeping* [k] treats it as masculine.

Cratinus calls melons "seeded cucumbers" in the *Odysseis* [l]: "A. Where, pray, did you see the man, Laertes' dear son?—B. In Paros, buying a

[a] Kock i. 347. [b] Kock ii. 69. [c] See critical note.
[d] *Cf.* Pliny, *H.N.* xix. 161; xx. 161.
[e] Kock ii. 157. [f] *P.L.G.*[4] frag. 5. [g] Kock i. 641.
[h] Kaibel 94. [i] Kock i. 678. [k] Frag. 92 Schneider.
[l] Kock i. 56. This passage belongs above, 59 b-c, where see notes.

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[1] ῥοῦ, μέλιτος added from Poll. vi. 66.
[2] "Herbs" is too general here. Pollux has βατανίου, which does not help the sense. Kock conjectures βαλανίων, "acorn sauce."

B. ἐν Πάρῳ σικυὸν μέγιστον σπερματίαν ὠνούμενον.

Πλάτων Λαίῳ·

οὐχ ὁρᾷς ὅτι
ὁ μὲν Λέαγρος, Γλαύκωνος ὢν μεγάλου γένους,
ἀβελτεροκόκκυξ· ἠλίθιος περιέρχεται
d σικυοῦ πέπονος εὐνουχίου κνήμας ἔχων;

Ἀναξίλας·

τὰ δὲ σφύρ' ᾧδει μᾶλλον ἢ σικυὸς πέπων.

Θεόπομπος·

μαλθακωτέρα
πέπονος σικυοῦ μοι γέγονε.

Φαινίας· "βρωτὰ μὲν ἁπαλὰ τῷ περικαρπίῳ σικυὸς καὶ πέπων ἄνευ τοῦ σπέρματος, πεττόμενον δὲ τὸ περικάρπιον μόνον. κολοκύντη δὲ ὠμὴ μὲν ἄβρωτος, ἑφθὴ δὲ καὶ ὀπτὴ βρωτή." Διοκλῆς δ' ὁ Καρύστιος ἐν πρώτῳ Ὑγιεινῶν φησιν ἑψανὰ ἄγρια εἶναι θρίδακα (ταύτης κρατίστην τὴν μέ-
e λαιναν), κάρδαμον, κορίαννον, σίναπυ, κρόμμυον (τούτου εἶδος ἀσκαλώνιον καὶ γήτειον), σκόροδον, φύσιγγες, σικυός, πέπων, μήκων. καὶ μετ' ὀλίγα· "ὁ πέπων δ' ἐστὶν εὐκαρδιώτερος καὶ εὐπεπτότερος. ἑφθὸς δ' ὁ σικυὸς ἁπαλός, ἄλυπος, οὐρητικός. ὁ δὲ πέπων ἑψηθεὶς ἐν μελικράτῳ διαχωρητικώτερος." Σπεύσιππος δ' ἐν τοῖς Ὁμοίοις τὸν πέπονα καλεῖ σικύαν· Διοκλῆς δὲ πέπονα ὀνομάσας οὐκ ἔτι καλεῖ σικύαν· καὶ ὁ Σπεύσιππος δὲ σικύαν εἰπὼν πέπονα οὐκ ὀνομάζει.
f Δίφιλος δέ φησιν· "ὁ πέπων εὐχυλότερός ἐστι καὶ ἐπικρατητικὸς . . . κακοχυλότερος δέ, ὀλιγότροφος δὲ καὶ εὔφθαρτος καὶ εὐεκκριτώτερος."

huge seeded cucumber." Plato in the *Laius*[a]: "Don't you see that Leagrus, scion of Glaucon's mighty race, wanders about like a silly gaping cuckoo with legs as fat as a ripe seedless melon?"[b] Anaxilas[c]: "His shins were swollen larger than a ripe melon." Theopompus[d]: "She is more luscious than a ripe melon to me."

Phaenias says:[e] "The cucumber and the melon may be eaten raw when the outer flesh is tender and the seeds have been removed; when cooked only the outer flesh is eaten. A pumpkin is not edible when raw, but is good to eat when boiled or baked." And Diocles of Carystus, in the first book of his work on *Health*, says that the wild plants fit to cook are lettuce (the dark variety being the best), cress, coriander, mustard, onion (of this there is the variety known as scallion, and also the leek), garlic, clove-garlic, cucumber, melon, and poppy. A little further on he says: "But the melon is better for the heart and stomach. The cucumber, when boiled, is tender, innocuous, and diuretic. The melon is more laxative if cooked in syrup." Speusippus, in his *Similars*, calls the melon *sikya*, but Diocles, after mentioning the melon,[f] omits this term, while Speusippus speaks of the *sikya*, but not the *pepon*. Diocles says: "The melon is more juicy and astringent . . . is poorer in flavour and is also of little nourishment, being easily digested and easily eliminated."

[a] Kock i. 618. [b] Called *eunuchium* or *spado*.
[c] Kock ii. 274. [d] Kock i. 752. [e] *F.H.G.* ii. 300.
[f] Under the name πέπων.

[1] ἀβελτεροκόκκυξ Bergk: κόκκυξ CE.

ΘΡΙΔΑΞ. *ταύτην Ἀττικοὶ θριδακίνην καλοῦσιν.*
Ἐπίχαρμος·

θρίδακος ἀπολελεμμένας τὸν καυλόν.

69 *θριδακινίδας δ' εἴρηκε Στράττις·*

πρασοκουρίδες, αἳ καταφύλλους
ἀνὰ κήπους πεντήκοντα ποδῶν
ἴχνεσι βαίνετ', ἐφαπτόμεναι
ποδοῖν σατυριδίων
μακροκέρκων, χοροὺς
ἑλίσσουσαι παρ' ὠκίμων
πέταλα καὶ θριδακινίδων
εὐόσμων τε σελίνων.

Θεόφραστος δέ φησι· "τῆς θριδακίνης ἡ λευκὴ γλυκυτέρα καὶ ἁπαλωτέρα. γένη δ' αὐτῆς τρία, τὸ πλατύκαυλον καὶ στρογγυλόκαυλον καὶ τρίτον τὸ Λακωνικόν. αὕτη δ' ἔχει τὸ μὲν φύλλον σκολυμῶδες, ὀρθὴ δὲ καὶ εὐαυξὴς καὶ ἀπαράβλαστός ἐστιν ἐκ τοῦ καυλοῦ. τῶν δὲ πλατειῶν οὕτω τινὲς
b *γίνονται πλατύκαυλοι ὥστ' ἐνίους καὶ θύραις χρῆσθαι κηπουρικαῖς." τῶν δὲ καυλῶν φησι κολουσθέντων ἡδίους τοὺς παλιμβλαστεῖς εἶναι.*

Νίκανδρος δ' ὁ Κολοφώνιος ἐν β' Γλωσσῶν βρένθιν λέγεσθαί φησι παρὰ Κυπρίοις θρίδακα, οὗ ὁ Ἄδωνις καταφυγὼν ὑπὸ τοῦ κάπρου διεφθάρη. Ἄμφις τε ἐν Ἰαλέμῳ φησίν·

ἐν ταῖς θριδακίναις ταῖς κάκιστ' ἀπολουμέναις,
ἃς εἰ φάγοι τις ἐντὸς ἑξήκοντ' ἐτῶν,
c *ὁπότε γυναικὸς λαμβάνοι κοινωνίαν,*
στρέφοιθ' ὅλην τὴν νύκτ' ἂν οὐδὲ ἓν πλέον
ὧν βούλεται δρῶν, ἀντὶ τῆς ὑπουργίας
τῇ χειρὶ τρίβων τὴν ἀναγκαίαν τύχην.

Lettuce.—Attic writers call this by the longer term *thridakinê*. But Epicharmus [a] uses the shorter, *thridax*: "Lettuce with its stalk peeled off." A still longer form (*thridakinis*) is used by Strattis [b]: "Ye leek-devouring grubs, which go up and down the leafy gardens in tracks made by fifty feet, and lay hold with your feet upon the long-tailed satyr-plant, winding your choral bands in and out among the leaves of basil and lettuce and fragrant celery."

Now Theophrastus [c] says that "the white variety of lettuce is the sweeter and more tender. There are three kinds—the flat-stalk, the round-stalk, and the Laconian. The last has a leaf like that of the cardoon, but it is erect and strong-growing, and sends forth no side-shoots from the stalk. Some specimens of the flat variety are so flat-stalked that some people actually use them as gates to protect their gardens." He also says [d] that when the stalks have been broken the new shoots are sweeter.

Nicander of Colophon, in the second book of his *Dialect Lexicon*,[e] explains the word *brenthis* as the Cyprian term for lettuce; in this Adonis sought refuge from the wild boar which killed him. And so Amphis in the *Lamentation* says: [f] "It was among the lettuce-plants, plague take them! Why, if a man not yet sixty should eat them when he desires commerce with a woman, he might twist and turn the whole night long without once accomplishing his desires, wringing his hands against stern fate instead

[a] Kaibel 120.
[b] Kock i. 730. A parody of Euripides, the nonsense of which can be rendered only partially; *cf.* Aristoph. *Ran.* 1309.
[c] *Hist. Plant.* vii. 4. 5.
[d] *Op. cit.* vii. 2. 4.
[e] Frag. 120 Schneider.
[f] Kock ii. 241.

καὶ Καλλίμαχος δέ φησιν ὅτι ἡ Ἀφροδίτη τὸν Ἄδωνιν ἐν θριδακίνῃ κρύψειεν, ἀλληγορούντων τῶν ποιητῶν ὅτι ἀσθενεῖς εἰσι πρὸς ἀφροδίσια οἱ συνεχῶς χρώμενοι θρίδαξι. καὶ Εὔβουλος δ' ἐν Ἀστύτοις φησί·

μὴ παρατίθει σύ[1] μοι θριδακίνας, ὦ γύναι,
d ἐπὶ τὴν τράπεζαν, ἣ σεαυτὴν αἰτιῶ.
ἐν τῷ λαχάνῳ γάρ, ὡς λόγος, ποτὲ
τὸν Ἄδωνιν ἀποθανόντα προὔθηκεν Κύπρις·
ὥστ' ἐστὶ νεκύων βρῶμα.

Κρατῖνος δέ φησι Φάωνος ἐρασθεῖσαν τὴν Ἀφροδίτην ἐν "καλαῖς θριδακίναις" αὐτὸν ἀποκρύψαι, Μαρσύας δ' ὁ νεώτερος ἐν χλόῃ κριθῶν. Ἱππώνακτα δὲ τετρακίνην τὴν θρίδακα καλεῖν Πάμφιλος ἐν Γλώσσαις φησί, Κλείταρχος δὲ Φρύγας
e οὕτω καλεῖν. Λύκος δ' ὁ Πυθαγόρειος τὴν ἐκ γενέσεώς φησι θρίδακα πλατύφυλλον τετανὴν ἄκαυλον ὑπὸ μὲν τῶν Πυθαγορείων λέγεσθαι εὐνοῦχον, ὑπὸ δὲ τῶν γυναικῶν ἀστύτιδα· διουρητικοὺς γὰρ παρασκευάζει καὶ ἐκλύτους πρὸς τὰ ἀφροδίσια· ἐστὶ δὲ κρατίστη ἐσθίεσθαι.

Δίφιλος δέ φησιν ὡς ὁ τῆς θρίδακος καυλὸς πολύτροφός ἐστι καὶ δυσέκκριτος μᾶλλον τῶν φύλλων· ταῦτα δὲ πνευματικώτερά ἐστι καὶ τροφιμώτερα καὶ εὐεκκριτώτερα. κοινῶς μέντοι ἡ θρίδαξ εὐστόμαχος, ψυκτική, εὐκοίλιος, ὑπνωτική,
f εὔχυλος, ἐφεκτικὴ τῆς πρὸς τὰ ἀφροδίσια ὁρμῆς. ἡ δὲ τρυφερωτέρα θρίδαξ εὐστομαχωτέρα καὶ μᾶλλον ὕπνον ποιοῦσα. ἡ δὲ σκληροτέρα καὶ ψαθυρὰ ἧττόν ἐστι καὶ εὐστόμαχος καὶ εὐκοίλιος,

[1] Kock adds σύ.

of acting like a man." Callimachus, too, says [a] that Aphrodite hid Adonis in a lettuce-bed, since the poets mean by this allegory that constant eating of lettuce produces impotence. So also Eubulus, in *The Defectives*, says: [b] "Don't put lettuce on the table before me, wife, or you will have only yourself to blame. For in that plant, the story goes, Kypris once laid out Adonis when he died; therefore it is dead men's food." And Cratinus says [c] that Aphrodite, when she fell in love with Phaon, hid him away in "fair lettuce-beds," while the younger Marsyas [d] declares that it was in a field of unripe barley. According to Pamphilus, in the *Dialect Lexicon*, Hipponax [e] uses the form *tetrakine* for *thridax* ("lettuce"), and Cleitarchus says that this is the Phrygian term. Lycus [f] the Pythagorean says that the naturally flat-leaved lettuce, smooth and stalkless, is called "eunuch" by Pythagoreans, but "impotent" by women; for it causes urination and relaxes desire; but it is the best to eat.

Diphilus says that the lettuce stalk is full of nutriment, and less easy to eliminate than the leaves; but the latter, while more apt to cause flatulence, are even more nutritious and eliminant. In general, however, lettuce is wholesome, cooling, a good regulatory and soporific, juicy, and checks sexual desire. And the more luxuriant plants are more wholesome and more capable of inducing sleep, but the tougher and more flabby are less wholesome and

[a] Frag. 371 Schneider.
[b] Kock ii. 169. [c] Kock i. 110.
[d] *Scriptores Alex. Mag.* p. 46. [e] *P.L.G.*[4] frag. 135.
[f] Or Lycon, *cf.* Athen. 418 e.

ὕπνον τε ποιεῖ. ἡ δὲ μέλαινα θρίδαξ ψύχει μᾶλλον εὐκοίλιός τέ ἐστι. καὶ αἱ μὲν θεριναὶ εὐχυλότεραι καὶ τροφιμώτεραι, αἱ δὲ φθινοπωριναὶ ἄτροφοι καὶ ἀχυλότεραι. ὁ δὲ καυλὸς τῆς θρίδακος ἄδιψος εἶναι δοκεῖ. θρίδαξ δ' ἐψομένη ὁμοίως τῷ ἀπὸ κράμβης ἀσπαράγῳ ἐν λοπάδι, ὡς Γλαυκίας ἱστορεῖ, κρείττων τῶν ἄλλων ἑψητῶν λαχάνων. ἐν ἄλλοις δὲ Θεόφραστος ἐπίσπορά φησι καλεῖσθαι τευτλίον, θριδακίνην, εὔζωμον, νᾶπυ, λάπαθον, κορίαννον, ἄνηθον, κάρδαμον. Δίφιλος δὲ κοινῶς φησιν εἶναι πάντα τὰ λάχανα ἄτροφα καὶ λεπτυντικὰ καὶ κακόχυλα ἔτι τε ἐπιπολαστικὰ καὶ δυσοικονόμητα. θερινῶν δὲ λαχάνων Ἐπίχαρμος μέμνηται.

ΚΙΝΑΡΑ. Ταύτην Σοφοκλῆς ἐν Κολχίσι κυνάραν καλεῖ, ἐν δὲ Φοίνικι·

κύναρος ἄκανθα πάντα πληθύει γύην.

Ἑκαταῖος δ' ὁ Μιλήσιος ἐν Ἀσίας περιηγήσει, εἰ γνήσιον τοῦ συγγραφέως τὸ βιβλίον· Καλλίμαχος γὰρ Νησιώτου αὐτὸ ἀναγράφει· ὅστις οὖν ἐστιν ὁ ποιήσας, λέγει οὕτως· "περὶ τὴν Ὑρκανίην θάλασσαν καλεομένην οὔρεα ὑψηλὰ καὶ δασέα ὕλῃσιν, ἐπὶ δὲ τοῖσιν οὔρεσιν ἄκανθα κυνάρα." καὶ ἑξῆς· "Πάρθων πρὸς ἦλιον ἀνίσχοντα Χοράσμιοι οἰκοῦσι γῆν, ἔχοντες καὶ πεδία καὶ οὔρεα· ἐν δὲ τοῖσιν οὔρεσι δένδρεα ἔνι ἄγρια, ἄκανθα κυνάρα, ἰτέα, μυρίκη." καὶ περὶ τὸν Ἰνδὸν δέ φησι ποταμὸν γίνεσθαι τὴν κυνάραν. καὶ Σκύλαξ δὲ ὁ Πολέμων γράφει· "εἶναι δὲ τὴν γῆν ὑδρηλὴν

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[a] *Hist. Plant.* vii. 1. 2. [b] Kaibel 119.
[c] *T.G.F.*[2] 206. [d] *Ibid.* 286.
[e] Frag. 100 d 10 Schneider.

digestible, but they also cause sleep. Dark lettuce is more cooling, and is digestible as well. Lettuce grown in summer is juicier and more filling, while the autumn lettuce lacks nourishment and is less juicy. The stalk of the lettuce is supposed to cure thirst. When lettuce is cooked in a saucepan, like the stalks of kale, it is superior, as Glaucias says, to all the other boiled vegetables. Elsewhere [a] Theophrastus says that the name *epispora* ("sown for a second crop") is given to the beet, lettuce, rocket, mustard, sorrel, coriander, anise, and cress. Diphilus declares that, broadly speaking, all green vegetables give little nourishment, produce no fat, are poor in flavour, remain on the surface of the stomach, and are hard to assimilate. "Summer vegetables" is a term used by Epicharmus.[b]

The Artichoke.—This is called *kynara* by Sophocles in the *Colchian Women*,[c] but in the *Phoenix*[d] he has *kynaros*: "The thorn of the artichoke fills all the glebe." Hecataeus of Miletus, in the *Description of Asia* (granting that this book is a genuine work of the historian, since Callimachus ascribes [e] it to Nesiotes; whoever, then, the author may be), has the following:[f] "Round the Hyrcanian [g] Sea, as it is called, are high mountains covered with forests, and on the mountains grows the prickly artichoke." And continuing: "East of the Parthians live the Chorasmii, possessing plain and mountain alike; and on the mountains are forest trees and the prickly artichoke, the willow, and the tamarisk." He also says that the artichoke grows in the region of the Indus river. Scylax, too (or Polemon),[h] writes: "Now the country

[f] *F.H.G.* i. 12.
[g] Caspian.
[h] Frag. 92 Preller.

c κρήνῃσι καὶ ὀχετοῖσιν, ἐν δὲ τοῖς οὔρεσι πέφυκε κυνάρα καὶ βοτάνη ἄλλη." καὶ ἐν τοῖς ἑξῆς· "ἐντεῦθεν δὲ ὄρος παρέτεινε τοῦ ποταμοῦ τοῦ Ἰνδοῦ καὶ ἔνθεν καὶ ἔνθεν ὑψηλόν τε καὶ δασὺ ἀγρίῃ ὕλῃ καὶ ἀκάνθῃ κυνάρᾳ." Δίδυμος δ' ὁ γραμματικὸς ἐξηγούμενος παρὰ τῷ Σοφοκλεῖ τὸ κύναρος ἄκανθα "μήποτε, φησί, τὴν κυνόσβατον λέγει διὰ τὸ ἀκανθώδες καὶ τραχὺ εἶναι τὸ φυτόν. καὶ γὰρ ἡ Πυθία ξυλίνην κύνα αὐτὸ εἶπεν, καὶ ὁ
d Λοκρὸς χρησμὸν λαβὼν ἐκεῖ πόλιν οἰκίζειν ὅπου ἂν ὑπὸ ξυλίνης κυνὸς δηχθῇ, καταμυχθεὶς τὴν κνήμην ὑπὸ κυνοσβάτου ἔκτισε τὴν πόλιν." "ἐστὶ δὲ ὁ κυνόσβατος μεταξὺ θάμνου καὶ δένδρου," ὥς φησι Θεόφραστος, "καὶ τὸν καρπὸν ἔχει ἐρυθρόν, παραπλήσιον τῇ ῥοιᾷ. ἔχει δὲ καὶ τὸ φύλλον ἀγνῶδες."

Φαινίας δ' ἐν ε' περὶ φυτῶν κακτον Σικελικήν τινα καλεῖ, ἀκανθῶδες φυτόν, ὡς καὶ Θεόφραστος ἐν ἕκτῳ περὶ φυτῶν· "ἡ δὲ κάκτος καλουμένη περὶ Σικελίαν μόνον, ἐν τῇ Ἑλλάδι δ' οὐκ ἔστι.
e ἀφίησι δ' εὐθὺς ἀπὸ τῆς ῥίζης καυλοὺς ἐπιγείους· τὸ δὲ φύλλον ἔχει πλατὺ καὶ ἀκανθῶδες· καυλοὺς δὲ τοὺς καλουμένους κάκτους. ἐδώδιμοι δ' εἰσὶ περιλεπόμενοι καὶ μικρὸν ὑπόπικροι, καὶ ἀποθησαυρίζουσιν αὐτοὺς ἐν ἅλμῃ. ἕτερον δὲ καυλὸν ὀρθὸν ἀφίησιν, ὃν καλοῦσι πτέρνικα, καὶ τοῦτον ἐδώδιμον. τὸ δὲ περικάρπιον ἀφαιρεθέντων τῶν παππωδῶν ἐμφερὲς τῷ τοῦ φοίνικος ἐγκεφάλῳ,

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[a] Cynus, on the Locrian coast. See Pind. *Ol.* ix. 60.

[b] *Hist. Plant.* iii. 18. 4. See Hort's translation (L.C.L.) for emendations of this passage.

is watered by springs and aqueducts, and on the mountains grow artichokes and other herbaceous plants." And in continuation he says: "From that point a high mountain range extends on both sides the Indus river, covered with virgin forest and with the prickly artichoke." But the grammarian Didymus, in expounding the words "prickly artichoke" in Sophocles, says: "Perhaps he means the dog-thorn (wild rose), since that plant is prickly and rough. What is more, the Delphic priestess called it 'wooden-dog,' and when Locrus received an oracle commanding him to build a city wheresoever he should be bitten by a wooden dog, he founded the city in the region where he had scratched his leg on a dog-thorn." Now the dog-thorn is something midway between a shrub and a tree, according to Theophrastus,[b] and its fruit is red, like that of the pomegranate. Its leaf, moreover, is like that of the willow."

Phaenias, in the fifth book of his work on *Plants*,[c] speaks of a certain Sicilian plant which he calls cactus, having prickly thorns, and Theophrastus also says in the sixth book of his treatise on *Plants*[d]: "The cactus, as it is called, occurs only in Sicily, and does not exist in Greece. It sends forth straight from the root stalks which spread on the ground; the leaf is flat and prickly, and what are called *cacti* are strictly stalks. When the peel is removed they are edible even though slightly bitter, and people preserve them in brine. But there is another kind which sends up an erect stem, called *pternix*, and this also is edible. And the fruit-vessel, after the downy prickles have been removed, resembles the 'brain' of

[c] *F.H.G.* ii. 300. [d] vi. 4. 10.

ἐδώδιμον καὶ τοῦτο· καλοῦσι δ' αὐτὸ ἀσκάληρον.[1]''
τίς δὲ τούτοις οὐχὶ πειθόμενος θαρρῶν ἂν εἴποι
τὴν κάκτον εἶναι ταύτην τὴν ὑπὸ Ῥωμαίων μὲν
καλουμένην κάρδον, οὐ μακρὰν ὄντων τῆς Σι-
f κελίας, περιφανῶς δ' ὑπὸ τῶν Ἑλλήνων κινάραν
ὀνομαζομένην; ἀλλαγῇ γὰρ δύο γραμμάτων κάρδος
καὶ κάκτος ταὐτὸν ἂν εἴη. σαφῶς δ' ἡμᾶς διδάσκει
καὶ Ἐπίχαρμος μετὰ τῶν ἐδωδίμων λαχάνων καὶ
τὴν κάκτον καταλέγων οὕτως·

. . . . . μήκων . . .
μάραθα τραχέες τε κάκτοι τοῖς ἄλλοις μὲν φαγεῖν
ἐντὶ λαχάνοις . . . .

εἶτα προϊών·

αἴ κά τις ἐκτρίψας[2] καλῶς
παρατιθῇ νιν, ἁδύς ἐστ'· αὐτὸς δ' ἐφ' αὑτοῦ
χαιρέτω.

καὶ πάλιν·

71 θρίδακας, ἐλάταν, σχῖνον, . . . ῥαφανίδας,
κάκτους . . .

καὶ πάλιν·

ὁ δέ τις ἀγρόθεν ἔοικε μάραθα καὶ κάκτους
φέρειν,
ἴφυον, λάπαθον, ὀτόστυλλον,[3] σκόλιον,[4] σερίδ',
ἀτράκτυλον,[5]
πτέριν, κάκτον, ὀνόπορδον.

καὶ Φιλίτας ὁ Κῷος·

γηρύσαιτο δὲ νεβρὸς[6] ἀπὸ ψυχὴν ὀλέσασα,
ὀξείης κάκτου τύμμα φυλαξαμένη.

Ἀλλὰ μὴν καὶ κινάραν ὠνόμασε παραπλησίως
ἡμῖν Σώπατρος ὁ Πάφιος γεγονὼς τοῖς χρόνοις
b κατ' Ἀλέξανδρον τὸν Φιλίππου, ἐπιβιοὺς δὲ καὶ

the palm-tree, and is likewise fit to eat. They call it *askaleron* (' the head ')." Now who, if he accepts this description, would not confidently say that this "cactus" is what the Romans, who live near Sicily, call "cardus," [a] and that it is obviously what the Greeks call *kinara*? For by a change of only two letters cardus and cactus would be the same word. Epicharmus also plainly indicates to us that the cactus belongs among edible vegetables when he mentions it thus: [b] "Poppy . . . fennel, and rough cactuses to eat among other vegetables." Then he goes on: "If one serves it after seasoning it well, it is a pleasant dish, but alone by itself — away with it!" And again he says: [b] "Lettuce, palm-buds, squills . . . radishes, cactuses." Still again: "Another, belike, brings from the field fennel and cactuses, spike-lavender, sorrel, silphium-seed, cardoon, chicory, safflower, fern, cactus, and cotton-thistle." And Philitas of Cos [c]: "The cry of the fawn which breathes out its life after defending itself from the sting of a sharp cactus."

None the less, Sopater of Paphos calls [d] the cactus *kinara* just as we do. He lived in the time of Alexander, son of Philip, and was still alive in the reign of

[a] Lat. *carduus*. [b] Kaibel 120.
[c] Frag. 16 Bach. [d] Kaibel 197.

[1] CE: σκαλίαν Theophrastus, *ascaliari* Plin. *H.N.* xxi. 97.
[2] CE: Casaubon ἐντρίψας, which I have translated.
[3] CE: Ahrens ὀπόψυλλον, "silphium seed."
[4] CE: Meineke σκόλυμον, "cardoon."
[5] Kaibel: σερίδα δράκτυλον CE.
[6] Antig. *Mir.* viii.: νεκρὸς CE.

ἕως τοῦ δευτέρου τῆς Αἰγύπτου βασιλέως, ὡς αὐτὸς ἐμφανίζει ἔν τινι τῶν συγγραμμάτων αὐτοῦ. Πτολεμαῖος δ' ὁ Εὐεργέτης βασιλεὺς Αἰγύπτου, εἷς ὢν τῶν Ἀριστάρχου τοῦ γραμματικοῦ μαθητῶν, ἐν δευτέρῳ ὑπομνημάτων γράφει οὕτως· "περὶ Βερενίκην τῆς Λιβύης Λήθων ποτάμιον, ἐν ᾧ γίνεται ἰχθὺς λάβραξ καὶ χρύσοφρυς καὶ ἐγχέλεων πλῆθος καὶ τῶν καλουμένων βασιλικῶν, c αἳ τῶν τε ἐκ Μακεδονίας καὶ τῆς Κωπαΐδος λίμνης τὸ μέγεθός εἰσιν ἡμιόλιαι, πᾶν τε τὸ ῥεῖθρον αὐτοῦ ἰχθύων ποικίλων ἐστὶ πλῆρες. πολλῆς δ' ἐν τοῖς τόποις κινάρας φυομένης οἵ τε συνακολουθοῦντες ἡμῖν στρατιῶται πάντες δρεπόμενοι σίτῳ ἐχρῶντο[1] καὶ ἡμῖν προσέφερον, ψιλοῦντες τῶν ἀκανθῶν." οἶδα δὲ καὶ Κίναρον καλουμένην νῆσον, ἧς μνημονεύει Σῆμος.

ΕΓΚΕΦΑΛΟΣ ΦΟΙΝΙΚΟΣ. Θεόφραστος περὶ φοίνικος τοῦ φυτοῦ εἰπὼν ἐπιφέρει· "ἡ μὲν οὖν ἀπὸ τῶν καρπῶν φυτεία τοιαύτη τις· ἡ δ' ἀπ' αὐτοῦ, ὅταν ἀφέλωσι τὸ ἄνω ἐν ᾧπερ ὁ ἐγκέφαλος." καὶ d Ξενοφῶν ἐν δευτέρῳ Ἀναβάσεως γράφει τάδε· "ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται· καὶ οἱ πολλοὶ ἐθαύμαζον τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς· ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοίνιξ, ὅταν ἐξαιρεθῇ ὁ ἐγκέφαλος, ὅλος ἐξαυαίνεται." Νίκανδρος Γεωργικοῖς·

> σὺν καὶ φοίνικος παραφυάδας ἐκκόπτοντες
> ἐγκέφαλον φορέουσι νέοις ἀσπαστὸν ἔδεσμα.

e Δίφιλος δ' ὁ Σίφνιος ἱστορεῖ· "οἱ τῶν φοινίκων

[1] σίτῳ ἐχρῶντο Meyer : συνεχρῶντο CE.

the second king of Egypt, as he himself makes clear in one of his works. Ptolemy Euergetes, king of Egypt, one of the disciples of the grammarian Aristarchus, has the same word in the second book of his *Commentaries* :[a] " Near Berenice, in Libya, there is a stream named Lethon, in which are found bass, the gilt-head, and quantities of eels, including the so-called ' regal ' eels ; these are half as large again as those of Macedonia and the Copaic Lake, and in fact the river throughout its entire course is full of a variety of fish. And in those regions grows an abundance of artichokes, which all the soldiers in our train picked and used as food, and they offered them to us, stripping off the prickles." I also know of an island called Kinaros, mentioned by Semos.[b]

Palm Tops.—Theophrastus, after speaking of the palm-tree, proceeds :[c] " The process of growing from the fruit, therefore, is as I have described ; but there is another method of propagation from the tree itself, by taking off the upper part containing the ' head.' " And Xenophon, in the second book of the *Anabasis*,[d] writes as follows : " In that place also the soldiers ate for the first time the ' head ' of the palm, and all the men wondered at its appearance and peculiar flavour ; but it also excited violent headache. And the palm-tree, once the ' head ' is taken from it, withers quite away." Nicander in the *Georgics* [e] : " And at the same time they prune the suckers of the palm and fetch forth the ' head,' a food which the young delight in." And Diphilus of Siphnos records

[a] *F.H.G.* iii. 186.
[b] *F.H.G.* iv. 495.
[c] *Hist. Plant.* ii. 6. 2.
[d] *Anab.* ii. 3. 16.
[e] Frag. 80 Schneider.

ἐγκέφαλοι πλήσμιοι καὶ πολύτροφοι, ἔτι δὲ βαρεῖς καὶ δυσοικονόμητοι διψώδεις τε καὶ στατικοὶ κοιλίας."

"Ἡμεῖς δέ, φησὶν οὗτος, ἑταῖρε Τιμόκρατες, δόξομεν ἐγκέφαλον ἔχειν μέχρι τοῦ τέλους, εἰ καταπαύσομεν ἐνταῦθα καὶ τήνδε τὴν συναγωγήν."—

ἔργον ἐστὶν[1] εἰς τρίκλινον συγγενείας εἰσπεσεῖν·
οὗ λαβὼν τὴν κύλικα πρῶτος ἄρχεται λόγου πατήρ,
f καὶ παραινέσας[2] πέπαικεν, εἶτα μήτηρ δευτέρα,
εἶτα τηθὶς παραλαλεῖ τις, εἶτα βαρύφωνος γέρων,
τηθίδος πατήρ, ἔπειτα γραῦς καλοῦσα φίλτατον·
ὁ δ' ἐπινεύει πᾶσι τούτοις,

φησὶ Μένανδρος. πάλιν·

τῆς σκιᾶς τὴν πορφύραν
πρῶτον ἐνυφαίνουσ', εἶτα μετὰ τὴν πορφύραν
τοῦτ' ἐστίν, οὔτε λευκὸν οὔτε πορφύρα,
ἀλλ' ὥσπερ αὐγὴ τῆς κρόκης κεκραμένη.[3]

Ἀντιφάνης·

τί φής; ἐνθάδ' οἴσεις τι καταφαγεῖν
ἐπὶ τὴν θύραν; εἶθ' ὥσπερ οἱ πτωχοὶ χαμαὶ
ἐνθάδ' ἔδομαι . . . . καί τις ὄψεται.

ὁ αὐτός·

εὐτρέπιζε δὴ
ψυκτῆρα, λεκάνην, τριπόδιον, ποτήριον,
χύτραν, θυίαν, κάκκαβον, ζωμήρυσιν.

[1] Meineke adds ἐστὶν. The remainder of this page is found in C after xiii., in E after xv.

[2] παραινέσας Meineke : παραίνεσις CE.

[3] Between this and the next quotation CE have the Cratinus fragment quoted in 49 a.

that "palm-heads are filling and contain much nourishment, but they are also heavy and hard to digest, and cause thirst and constipation."

"As for us, dear Timocrates (says Athenaeus), it will appear that we have had 'brains' [a] up to the finish if we bring this collection of examples to a close at this point."—

"It's a big job to be plunged into a family dinner-party, where father will take the cup and lead in the talk; and after words of advice to the young man is in jocose mood; then comes mother after him; then the old aunt mutters some nonsense aside, and a hoarse-voiced old man, the aunt's father; and after him an old woman who calls the youngster 'dearest,' while he nods assent to them all." Thus Menander.[b] And again he says:[c] "They first weave in the purple to make the shadow, and after the purple comes this, which is neither white nor purple, but like a tempered beam of light in the woof." Antiphanes[d]: "What say you? Will you bring me something here to the door to eat? If so, then like the beggars, I will sit on the ground here and eat . . . and everyone will see." The same[e]: "Make ready, then, a cooler, pan, tripod, cup, pot, mortar, three-legged kettle, and a soup-ladle."

[a] With a play on the two meanings of ἐγκέφαλος, "head" (of the palm) and "brains" (of any animal). "We have used up our brains in exhausting the subject."

[b] From Θυρωρός, "The Door-Tender," Kock iii. 239, Allinson, *Menander* (L.C.L.) 362.

[c] Kock iii. 171, Allinson 495.

[d] Kock ii. 119. [e] *Ibid.*; *cf.* Athen. 49 c.

ΕΚ ΤΟΥ Γ

72 Ὅτι Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ.

ΚΙΒΩΡΙΑ. Νίκανδρος ἐν Γεωργικοῖς·

σπείρειας κυάμων Αἰγύπτιον, ὄφρα θερείης
ἀνθέων μὲν στεφάνους ἀνύσῃς, τὰ δὲ πεπτηῶτα
ἀκμαίου καρποῖο κιβώρια δαινυμένοισιν
b εἰς χέρας ἠιθέοισι πάλαι ποθέουσιν ὀρέξῃς.
ῥίζας δ' ἐν θοίνῃσιν ἀφεψήσας προτίθημι.

ῥίζας δὲ λέγει Νίκανδρος τὰ ὑπ' Ἀλεξανδρέων κολοκάσια καλούμενα· ὡς ὁ αὐτός·

κυάμου λέψας κολοκάσιον ἐντμήξας τε.

ἐστὶ δ' ἐν Σικυῶνι Κολοκασίας Ἀθηνᾶς ἱερόν.

Ἔστι δὲ καὶ κιβώριον εἶδος ποτηρίου.

Θεόφραστος δ' ἐν τῷ περὶ φυτῶν οὕτω γράφει·
c "ὁ κύαμος ἐν Αἰγύπτῳ φύεται μὲν ἐν ἕλεσι καὶ λίμναις. καυλὸς δ' αὐτοῦ μῆκος μὲν ὁ μακρότατος εἰς δ' πήχεις, πάχος δὲ δακτυλιαῖος, ὅμοιος καλάμῳ μαλακῷ[1] ἀγονάτῳ· διαφύσεις δ' ἔνδοθεν ἔχει δι' ὅλου διειλημμένας ὁμοίας τοῖς κηρίοις. ἐπὶ τούτῳ δ' ἡ κωδύα καὶ τὸ ἄνθος διπλάσιον ἢ μήκωνος· χρῶμα δ' ὅμοιον ῥόδῳ κατακορές. παραφύεται

[1] Theophrastus; *cf.* Plin. *H.N.* xviii. 122: μακρῷ CE.

EXCERPTS FROM BOOK III

Callimachus the grammarian used to say [a] that a big book is a big nuisance.

Egyptian Beans.—Nicander in the *Georgics* [b] : " Of beans, sow the Egyptian, so that in summer you may make wreaths of its blossoms, but later, when the pods are ripe, you may put the beans lurking therein into the hands of the feasters, even the young men who have long been eager for them. Tubers, also, I boil and serve at the festival banquet." By tubers Nicander means what the Alexandrians call *colocasia*.[c] As the same author says : [d] " Peeling and shredding the colocasium from its bean." And in Sicyon there is a shrine of Athena Colocasia.

But ciborium also means a kind of drinking-cup.[e]

Theophrastus, in his work on *Plants*,[f] writes as follows : " In Egypt the bean grows in swamps and marshes. Its maximum length of stalk is four cubits ; it is an inch thick, and resembles a pliant, unjointed reed. Inside are separate tubes throughout its length, like a honeycomb. Upon the stalk are the head and blossom, double the size of a poppy ; its colour is that of a dark rose. From the stalk grow

[a] Frag. 359. He is speaking of the over-long papyrus roll.
[b] Frag. 81 Schneider.
[c] An Egyptian plant identified with the dasheen, *Colocasium antiquorum*.
[d] Frag. 82 Schneider.
[e] *Cf.* Athen. 477 c.
[f] iv. 8. 7.

d δὲ φύλλα μεγάλα· ἡ δὲ ῥίζα παχυτέρα καλάμου τοῦ παχυτάτου καὶ διαφύσεις ὁμοίας ἔχουσα τῷ καυλῷ. ἐσθίουσι δ' αὐτὴν καὶ ἑφθὴν καὶ ὠμὴν καὶ ὀπτήν, καὶ οἱ περὶ τὰ ἕλη τούτῳ σίτῳ χρῶνται. γίνεται δὲ καὶ ἐν Συρίᾳ καὶ κατὰ Κιλικίαν, ἀλλ' οὐκ ἐκπέττουσιν αἱ χῶραι· καὶ περὶ Τορώνην τῆς Χαλκιδικῆς ἐν λίμνῃ τινὶ μετρίᾳ τῷ μεγέθει, καὶ
73 αὕτη πέττεται καὶ τελεοκαρπεῖ." Δίφιλος δὲ ὁ Σίφνιός φησιν· "ἡ τοῦ κυάμου τοῦ Αἰγυπτίου ῥίζα, ἥτις λέγεται κολοκάσιον, εὔστομός τέ ἐστι καὶ τρόφιμος, δυσέκκριτος δὲ διὰ τὸ παραστύφειν· κρεῖττον δ' ἐστὶ τὸ ἥκιστα ἐριῶδες. οἱ δὲ γινόμενοι, φησί, κύαμοι ἐκ τῶν κιβωρίων χλωροὶ μέν εἰσι δύσπεπτοι, ὀλιγότροφοι, διαχωρητικοί, πνευματικώτατοι, ξηρανθέντες δὲ ἧττον πνευματοῦσι." γίνεται δὲ ὄντως ἐκ τῶν κιβωρίων καὶ ἄνθος
b στεφανωτικόν. καλοῦσι δ' Αἰγύπτιοι μὲν αὐτὸ λωτόν, Ναυκρατῖται δὲ οἱ ἐμοί, λέγει οὗτος ὁ Ἀθήναιος, μελίλωτον· ἀφ' οὗ καὶ μελιλώτινοι στέφανοι πάνυ εὐώδεις καὶ καύσωνος ὥρᾳ ψυκτικώτατοι.

Φύλαρχος δέ φησιν· "οὐδέποτε πρότερον ἐν οὐδενὶ τόπῳ κυάμων Αἰγυπτίων οὔτε σπαρέντων οὔτ' εἰ σπείρειέ τις τικτομένων εἰ μὴ κατὰ Αἴγυπτον, ἐπὶ τοῦ βασιλέως Ἀλεξάνδρου τοῦ Πύρρου παρὰ τὸν Θύαμιν ποταμὸν τῆς ἐν Ἠπείρῳ Θεσπρωτίας ἐν ἕλει τινὶ συνέβη φυῆναι. δύο μὲν οὖν ἤνεγκέ πως ἔτη καρπὸν ἐκτενῶς καὶ ηὔξησε· τοῦ δ' Ἀλεξάνδρου φυλακὴν ἐπιστήσαντος καὶ κωλύοντος
c οὐχ ὅτι λαμβάνειν τὸν βουλόμενον, ἀλλὰ μηδὲ προσέρχεσθαι πρὸς τὸν τόπον, ἀνεξηράνθη τὸ ἕλος καὶ τὸ λοιπὸν οὐχ ὅτι τὸν προειρημένον ἤνεγκε

large leaves, and the root is thicker than the root of the thickest reed, and is made up of distinct tubes, like the stalk. It is eaten boiled, raw, or baked, being used as food by all who live near swamps. It also grows in Syria and Cilicia, but does not come to maturity in these countries. It also occurs in a rather small marsh near Toronê, in the Chalcidic peninsula, and here it ripens and produces perfect fruit." And Diphilus of Siphnos says: "The tuber known as *colocasium*, belonging to the Egyptian bean, is tasty and nutritious, but hard to digest, being rather astringent; it is better when least woolly in consistency." "The beans," he adds, "which grow in the pods are not easy to digest when green; they have little nutriment, are laxative and very windy, but when dried they cause less flatulence." As a matter of fact, there also grows from the pods a flower used for wreaths. Now the Egyptians call it lotus; but the people of my city Naucratis, says our author, Athenaeus, call it honey-lotus. From it also are made honey-lotus crowns, which are very fragrant and cooling in the hot summer season.

Phylarchus says:[a] "Never before, in any region, had Egyptian beans been sown, or, if they were, did they grow anywhere except in Egypt. But in the reign of Alexander, son of Pyrrhus, it chanced that they sprang up in a swamp near the Thyamis river in Thesprotia, a region of Epeirus. For perhaps two years, then, they bore fruit luxuriantly and spread; but when Alexander stationed a guard over them to see to it that no one should even approach the spot, to say nothing of gathering them at will, the swamp dried up, and not only did not produce the aforesaid

[a] *F.H.G.* i. 350.

καρπόν, ἀλλ' οὐδὲ ὕδωρ εἴ ποτε ἔσχε φαίνεται. τὸ παραπλήσιον ἐγένετο καὶ ἐν Αἰδηψῷ. χωρὶς γὰρ τῶν ἄλλων ὑδάτων ναμάτιόν τι ἐφάνη ψυχρὸν ὕδωρ προιέμενον οὐ πόρρω τῆς θαλάσσης. τούτου πίνοντες οἱ ἀρρωστοῦντες τὰ μέγιστα ὠφελοῦντο· διὸ πολλοὶ παρεγίνοντο καὶ μακρόθεν τῷ ὕδατι χρησόμενοι. οἱ οὖν τοῦ βασιλέως Ἀντιγόνου
d στρατηγοὶ βουλόμενοι οἰκονομικώτεροι εἶναι διάφορόν τι ἔταξαν διδόναι τοῖς πίνουσι, καὶ ἐκ τούτου ἀπεξηράνθη τὸ νᾶμα. καὶ ἐν Τρῳάδι δὲ ἐξουσίαν εἶχον οἱ βουλόμενοι τὸν πρὸ τοῦ χρόνον τὸν Τραγασαῖον ἄλα λαμβάνειν. Λυσιμάχου δὲ τέλος ἐπιβαλόντος ἠφανίσθη. θαυμάσαντος δὲ καὶ ἀφέντος τὸν τόπον ἀτελῆ πάλιν ηὑρέθη."

ΣΙΚΥΟΣ. παροιμία·

σικυὸν τρώγουσα, γύναι, τὴν χλαῖναν ὕφαινε.

Μάτρων ἐν παρῳδίαις·

e καὶ σικυὸν εἶδον, γαίης ἐρικυδέος υἱόν,
κείμενον ἐν λαχάνοις· ὁ δ' ἐπ' ἐννέα κεῖτο τραπέζας.

καὶ Λάχης[1]·

ὡς δ' ὅτ' ἀέξηται σικυὸς δροσερῷ ἐνὶ χώρῳ.

Ἀττικοὶ μὲν οὖν ἀεὶ τρισυλλάβως, Ἀλκαῖος δὲ "δάκῃ, φησί, τῶν σικύων" ἀπὸ εὐθείας τῆς σίκυς, ὡς στάχυς στάχυος.

74 Γ

Στελεόν,[2] ῥαφανίδας . . . ., σικυοὺς τέτταρας. σικύδιον δ' ὑποκοριστικῶς εἴρηκε Φρύνιχος ἐν Μονοτρόπῳ·

κἀντραγεῖν σικύδιον.

fruit again, but whatever water it had contained never reappeared. The like also occurred in Aedepsus. For, not to mention other waters, a spring came to light which sent forth cold water not far from the sea. The sick who drank of it received the greatest benefit, so that many came even from great distances to use the water. Accordingly the generals of King Antigonus, desiring to be more efficient in collecting revenue, imposed a special tax on all who drank, and as a result the stream dried up. In the Troad, also, all who desired were at liberty in old times to collect salt at Tragasae. But when Lysimachus levied a tax on it, it disappeared. Surprised at this, he exempted the place from taxation, whereupon the salt increased once more."

The Cucumber.—There is a proverb, "Munch a cucumber, woman, and keep on weaving your cloak." Matron in his *Parodies* [a]: "And I saw a cucumber, son of glorious Earth, lying among the green vegetables; and it lay outstretched over nine tables." And Laches: "As when a cucumber grows in a watered field." Attic writers, to be sure, make it a trisyllable (*sikyos*), but Alcaeus,[b] in "may bite some cucumbers," inflects it from the nominative *sikys*, like *stachys*, genitive *stachyos* ("ear of grain").

Book III

A skillet, radishes . . . and four cucumbers. The diminutive form *sikydion* occurs in Phrynichus, *The Recluse* [c]: "And chew a gherkin."

[a] *Cf. Od.* xi. 576. [b] *P.L.G.*[4] frag. 151. [c] Kock i. 377.

[1] E: λευχης C: Kaibel conjectures Διεύχης or Λέσχης.
[2] Kaibel: A, which begins here, στέλ//νω. *Cf.* 169 b.

Θεόφραστος δέ φησι σικυῶν τρία εἶναι γένη, Λακωνικόν, σκυταλίαν, Βοιώτιον. καὶ τούτων τὸν μὲν Λακωνικὸν ὑδρευόμενον βελτίω γίνεσθαι, τοὺς δ' ἄλλους ἀνύδρους. "γίνονται δέ, φησί, καὶ εὐχυλότεροι οἱ σικυοί, ἐὰν τὸ σπέρμα ἐν γάλακτι βραχὲν σπαρῇ ἢ ἐν μελικράτῳ." ἱστορεῖ δὲ ταῦτα
b ἐν φυτικοῖς αἰτίοις· θᾶττον αὔξεσθαι, κἂν ἐν ὕδατι κἂν ἐν γάλακτι πρότερον ἢ εἰς τὴν γῆν κατατεθῆναι βραχῇ. Εὐθύδημος δ' ἐν τῷ περὶ λαχάνων εἶδος σικυῶν εἶναι τοὺς προσαγορευομένους δρακοντίας. ὠνομάσθαι δὲ σικυούς φησι Δημήτριος ὁ Ἰξίων ἐν πρώτῃ Ἐτυμολογουμένων ἀπὸ τοῦ σεύεσθαι καὶ κίειν· ὁρμητικὸν γὰρ ὑπάρχειν. Ἡρακλείδης δ' ὁ Ταραντῖνος ἐν τῷ Συμποσίῳ ἡδύγαιον καλεῖ τὸν σικυόν. Διοκλῆς δ' ὁ Καρύστιος τὸν σικυόν φησι μετὰ σίων ἐν πρώτοις λαμβανόμενον ἐνοχλεῖν· φέρεσθαι γὰρ ἄνω καθάπερ τὴν ῥάφανον· τελευταῖον δὲ λαμβανόμενον ἀλυπότερον εἶναι καὶ εὐπεπτότερον· ἐφθὸν δὲ καὶ διουρη-
c τικὸν μετρίως ὑπάρχειν. Δίφιλος δέ φησιν· "ὁ σικυὸς ψυκτικὸς ὑπάρχων δυσοικονόμητός ἐστι καὶ δυσυποβίβαστος, ἔτι δὲ φρικοποιὸς καὶ γεννητικὸς χολῆς ἀφροδισίων τε ἐφεκτικός." αὔξονται δ' ἐν τοῖς κήποις οἱ σικυοὶ κατὰ τὰς πανσελήνους καὶ φανερὰν ἴσχουσι τὴν ἐπίδοσιν, καθάπερ καὶ οἱ θαλάττιοι ἐχῖνοι.

ΣΥΚΑ. "ἡ συκῆ," φησὶν ὁ Μάγνος· "οὐδενὶ γὰρ
d τῶν περὶ σύκων λόγων παραχωρήσαιμι ἄν,[1] κἂν ἀπὸ κράδης ἀποκρέμασθαι δέῃ· φιλόσυκος γάρ εἰμι δαιμονίως· λέξω τά μοι προσπίπτοντα—ἡ συκῆ, ἄνδρες φίλοι, ἡγεμὼν τοῦ καθαρείου βίου

[1] Dindorf adds ἄν.

Theophrastus[a] says there are three kinds of cucumber, Laconian, club-shaped, and Boeotian. Of these the Laconian grows better if watered, but the others grow without watering. He also says that "cucumbers are more succulent if the seed, before sowing, is soaked in milk or honey-syrup." This he records in his *Plant Aetiology*.[b] The growth is more rapid, he says,[c] if the seed is soaked in water or milk before it is placed in the ground. Euthydemus, in his work on *Vegetables*, says that *dracontiae*, as they are called, are a kind of cucumber; and Demetrius Ixion, in the first book of the *Etymologumena*, says that the word *sikyos* comes from *seuomai* ("burst forth") and *kio* ("move"); for it is a stimulating plant. But Heracleides of Tarentum, in the *Symposium*, calls the cucumber *hedygaion* ("from a sweet soil"). Diocles of Carystus says that if the cucumber is eaten in the first course with marshwort it causes distress, because it is carried on top in the stomach, like the radish; but when eaten last it gives less trouble and is more digestible. When cooked it is also a fairly good diuretic. Diphilus, also, says: "The cucumber, because it is cooling, is hard to digest and to purge from the system; moreover, it causes chilliness, provokes bile, and inhibits coition." Cucumbers grow in gardens when the moon is full, and their growth is as visible as that of sea-urchins.

Figs.—"The fig-tree," says Magnus, "—for on the subject of figs I will yield to no man, even if I am to be hanged on a fig-branch, I am so extraordinarily fond of them; I will tell what occurs to me—the fig-tree, my friends, was made to be the guide of

[a] *Hist. Plant.* vii. 4. 6.
[b] ii. 14. 3.
[c] *Hist. Plant.* vii. 1. 6.

τοῖς ἀνθρώποις ἐγένετο. δῆλον δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱερὰν μὲν συκῆν τὸν τόπον ἐν ᾧ πρῶτον εὑρέθη, τὸν δ' ἀπ' αὐτῆς καρπὸν ἡγητηρίαν διὰ τὸ πρῶτον εὑρεθῆναι τῆς ἡμέρου τροφῆς. τῶν δὲ σύκων ἐστὶ γένη πλείονα. Ἀττικὸν μέν, οὗ μνημονεύει Ἀντιφάνης ἐν Ὁμωνύμοις· ἐπαινῶν δὲ τὴν χώραν τὴν Ἀττικὴν τάδε λέγει·

οἷα δ' ἡ χώρα φέρει
e διαφέροντα πάσης, Ἱππόνικε, τῆς οἰκουμένης,
τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. Β. σῦκα μέν, νὴ
τὸν Δία,
πάνυ φέρει.

Ἴστρος δ' ἐν τοῖς Ἀττικοῖς οὐδ' ἐξάγεσθαί φησι τῆς Ἀττικῆς τὰς ἀπ' αὐτῶν γινομένας ἰσχάδας, ἵνα μόνοι ἀπολαύοιεν οἱ κατοικοῦντες· καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τούτους μηνύοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται. Ἄλεξις δ' ἐν Ποιητῇ φησιν·

ὁ συκοφάντης οὐ δικαίως τοὔνομα
f ἐν τοῖσι μοχθηροῖσίν ἐστι κείμενον.
ἔδει γὰρ ὅστις χρηστὸς ἦν ἡδύς τ' ἀνήρ,
τὰ σῦκα προστεθέντα δηλοῦν τὸν τρόπον·
νυνὶ δὲ πρὸς μοχθηρὸν ἡδὺ προστεθὲν
ἀπορεῖν πεποίηκε διά τί τοὔθ' οὕτως ἔχει.

Φιλόμνηστος δ' ἐν τῷ περὶ τῶν ἐν Ῥόδῳ Σμινθείων φησίν· "ἐπεὶ καὶ ὁ συκοφάντης ἐντεῦθεν προσηγορεύθη, διὰ τὸ εἶναι τότε τὰ ἐπιζήμια καὶ
75 τὰς εἰσφορὰς σῦκα καὶ οἶνον καὶ ἔλαιον, ἀφ' ὧν τὰ κοινὰ διῴκουν, καὶ τοὺς ταῦτα εἰσπράττοντας καὶ φαίνοντας ἐκάλουν, ὡς ἔοικε, συκοφάντας, αἱρούμενοι τοὺς ἀξιοπιστοτάτους τῶν πολιτῶν."

men to civilization. This is proved by the fact that Athenians call the place where it was discovered Sacred Fig-tree, while they call its fruit the Leader [a] because it was the first cultivated fruit to be discovered. Of figs, however, there are several kinds. There is first the Attic, which Antiphanes mentions in *Homonyms*; for in praising Attica he says: [b] "A. What products, Hipponicus, our country bears, excelling all in the whole world! Honey, wheat-bread, figs.—B. Figs, to be sure, it bears a-plenty." And Istros in the *History of Attica* [c] says that it was even forbidden to export figs produced in Attica, in order that the residents alone might enjoy them; and since many were caught in the act of smuggling them across the border, those who gave information to the courts about such persons came to be called, for the first time, *sycophantae* ("fig-detectives"). And Alexis says [d] in *The Poet*: "It is not right that the name 'sycophant' should be bestowed on scoundrels; for the word 'figs,' when applied to a man, ought to reveal a character good and sweet. As it is, when 'sweet' is attached to a rascal, it makes one wonder how this can be." And Philomnestus, in the article *On the Sminthian Festival at Rhodes*, says: [e] "For the sycophant got his name from the fact that in those days the fines and taxes, from the proceeds of which they administered public expenditures, consisted of figs, wine, and oil, and they who exacted these tolls or made declaration of them were called, as it appears, 'sycophants,' being selected as the most trustworthy among the citizens."

[a] Carried at the head of a procession in the festival of *Plynteria*.

[b] Kock ii. 84; *cf.* Athen. 43 b.

[c] *F.H.G.* i. 423.

[d] Kock ii. 365.

[e] *F.H.G.* iv. 477.

Λακωνικοῦ δὲ σύκου μνημονεύει ἐν Γεωργοῖς Ἀριστοφάνης ταδὶ λέγων·

συκᾶς φυτεύω, πάντα πλὴν Λακωνικῆς·
τοῦτο γὰρ τὸ σῦκον ἐχθρόν ἐστι καὶ τυραννικόν.
οὐ γὰρ ἦν ἂν μικρόν, εἰ μὴ μισόδημον ἦν σφόδρα.

μικρὸν δὲ αὐτὸ εἶπε διὰ τὸ μὴ μέγα εἶναι φυτόν.
b Ἄλεξις δ' ἐν Ὀλυνθίῳ Φρυγίων σύκων μνημονεύων φησί·

τό τε θειοφανὲς μητρῷον ἐμοὶ
μελέδημ' ἰσχάς,
Φρυγίας εὑρήματα συκῆς.

τῶν δὲ καλουμένων φιβάλεων σύκων πολλοὶ μὲν μέμνηνται τῶν κωμῳδιοποιῶν, ἀτὰρ καὶ Φερεκράτης ἐν Κραπατάλλοις·

ὦ δαιμόνιε, πύρεττε μηδὲν φροντίσας
καὶ τῶν φιβάλεων τρῶγε σύκων τοῦ θέρους
κἀμπιμπλάμενος κάθευδε τῆς μεσημβρίας·
κᾆτα σφακέλιζε καὶ πέπρησο καὶ βόα.

c Τηλεκλείδης δ' ἐν Ἀμφικτύοσι·

ὡς καλοὶ καὶ φιβάλεῳ.

καὶ τὰς μυρρίνας δὲ φιβαλέας λέγουσιν, ὡς Ἀπολλοφάνης ἐν Κρησί·

πρώτιστα δὲ
τῶν μυρρινῶν ἐπὶ τὴν τράπεζαν βούλομαι,
ἃς διαμασῶμ' ὅταν τι βουλεύειν δέῃ,
τὰς φιβάλεως δὲ πάνυ καλὰς στεφανωτρίδας . . .

χελιδονείων δὲ σύκων μνημονεύει Ἐπιγένης ἐν Βακχίῳ[1]·

[1] Kaibel: βραχχίωι A: Βακχεία "Bacchic revel," Schweighäuser: Βακχίδι, name of a courtesan, Kock.

A Laconian fig is mentioned in *The Farmers* by Aristophanes, in these words :[a] "Figs I plant—all kinds but the Laconian. For this one is a foe and given to autocratic ways. It would not be so little, did it not hate the common people violently." He calls it little because the plant does not grow large. And Alexis, speaking of Phrygian figs in *The Olynthian*,[b] says: "That God-given inheritance of our mother-country, darling of my heart, a dried fig, brought to light from a Phrygian fig-tree." Among many comic poets, also, who mention the early "phibalis" figs, there is in particular Pherecrates, who says in the *Good-for-Nothings* :[c] "Good Heavens, man! Have a fever without a care; eat some phibalis figs in the hot summer, then go to sleep at mid-day when you are stuffed with them. Have spasms, burn all over, and bawl!" So also Telecleides in *The Amphictyons*[d]: "How nice, too, are phibalians!" But myrtle-berries are also called phibalian, in *The Cretans* of Apollophanes[e]: "But first and foremost I want myrtle-berries on the table to chew whenever I have some plan to ponder, the phibalians, I mean, which are very fine, and twined in wreaths." Swallow-figs are also mentioned by Epigenes in *The Reveller*[f]:

[a] Kock i. 419. [b] Kock ii. 356; *cf.* Athen. 55 a.
[c] Kock i. 167; *cf.* Athen. 80 a. The meaning of *phibaleos* is uncertain. Schol. Aristoph. *Ach.* 802 derives it from a place Phibalis, but he does not know whether it is in Attica or Megara. There is similar uncertainty regarding *phormynioi*, 75 d.
[d] Kock i. 211. [e] Kock i. 798. [f] Kock ii. 417.

εἶτ' ἔρχεται
d χελιδονείων μετ' ὀλίγον σκληρῶν ἁδρὸς
πινακίσκος.

Ἀνδροτίων δὲ ἢ Φίλιππος ἢ Ἡγήμων ἐν τῷ Γεωργικῷ γένη συκῶν τάδε ἀναγράφει οὕτως· "ἐν μὲν οὖν τῷ πεδίῳ φυτεύειν χρὴ χελιδόνεων, ἐρινεών, λευκερινεών, φιβάλεων· ὀπωροβασιλίδας δὲ πανταχοῦ. ἔχει γάρ τι χρήσιμον ἕκαστον τὸ γένος· ἐπὶ δὲ τὸ πλεῖστον αἱ κόλουροι καὶ φορμύνιοι καὶ δίφοροι καὶ Μεγαρικαὶ καὶ Λακωνικαὶ συμφέρουσιν, ἐὰν ἔχωσιν ὕδωρ."

e Τῶν δὲ ἐν Ῥόδῳ γινομένων σύκων μνημονεύει Λυγκεὺς[1] ἐν ἐπιστολαῖς σύγκρισιν ποιούμενος τῶν Ἀθήνησι γινομένων καλλίστων πρὸς τὰ Ῥοδιακά. γράφει δὲ οὕτως· "τὰ δὲ ἐρινεὰ τοῖς Λακωνικοῖς ὥστε συκάμινα σύκοις δοκεῖν ἐρίζειν. καὶ ταῦτ' οὐκ ἀπὸ δείπνου καθάπερ ἐκεῖ διεστραμμένης ἤδη διὰ τὴν πλησμονὴν τῆς γεύσεως, ἀλλ' ἀθίκτου τῆς ἐπιθυμίας οὔσης πρὸ δείπνου παρατέθεικα." τῶν δ' ἐν τῇ καλῇ Ῥώμῃ καλλιστρουθίων καλουμένων σύκων εἰ ὁ Λυγκεὺς ἐγεύσατο ὥσπερ ἐγώ, ὀξυωπέστερος ἂν ἐγεγόνει παρὰ πολὺ τοῦ ὁμωνύμου· τοσαύτην ὑπεροχὴν ἔχει ταῦτα τὰ σῦκα πρὸς τὰ ἐν τῇ πάσῃ οἰκουμένῃ γινόμενα. ἐπαινεῖται δὲ καὶ ἄλλα σύκων γένη κατὰ τὴν Ῥώμην γινομένων, τά τε καλούμενα Χῖα καὶ τὰ Λιβιανά, ἔτι δὲ καὶ τὰ Χαλκιδικὰ ὀνομαζόμενα καὶ τὰ Ἀφρικανά, ὡς καὶ Ἡρόδοτος ὁ Λύκιος μαρτυρεῖ ἐν τῷ περὶ σύκων συγγράμματι.

Παρμένων δ' ὁ Βυζάντιος ἐν τοῖς ἰάμβοις τὰ ἀπὸ Κανῶν τῆς Αἰολικῆς πόλεως ὡς διάφορα ἐπαινῶν φησιν·

"Then, after a little while, comes a platter laden with dried swallow-figs." But Androtion, or Philip, or Hegemon, in *The Farmers' Handbook*, makes a list of the following kinds of fig-tree: "On level ground should be planted swallow-figs, wild-figs, white-figs, and phibalians; but autumn-queens may be planted anywhere. Every variety has some utility; but the most profitable are the dwarfs, phormynians, double-bearing, Megarian, and Laconian varieties, if they are given water."

The figs which grow in Rhodes are mentioned by Lynceus in his letters, in which he compares the best products of Attica with those of Rhodes. He writes as follows: "The wild-figs are to the Laconian, in repute, as mulberries to all figs; and I have served these not, as is the custom over there, after dinner, when the taste is perverted by satiety, but when the appetite is unspoiled, before dinner." Yet, if Lynceus had tasted, as I have, the so-called sparrow-figs in our beautiful Rome, he would have proved himself much more sharp-sighted than his namesake,[a] so great is the superiority of these figs over others the whole world around. But there are also other varieties of figs grown near Rome which are held in esteem, to wit, those called Chian and Livian, and further those that go under the name of Chalcidic and African, as Herodotus the Lycian testifies in his treatise on figs.

Parmenon of Byzantium, lauding in his iambic verse the excellence of the products of Canae, a city

[a] The "lynx-eyed" Lynceus of the Argonauts.

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[1] λυγγεὺς CE; *cf.* 109 d, 285 e.

76 ἦλθον μακρὴν θάλασσαν οὐκ ἄγων σῦκα
Καναῖα φόρτον.

ὅτι δὲ καὶ τὰ ἀπὸ Καύνου τῆς Καρίας ἐπαινεῖται κοινόν. ὀξαλείων δὲ σύκων οὕτως καλουμένων μνημονεύει Ἡρακλέων ὁ Ἐφέσιος καὶ Νίκανδρος ὁ Θυατειρηνὸς παρατιθέμενοι Ἀπολλοδώρου τοῦ Καρυστίου ἐκ δράματος Προικιζομένης ἱματιοπώλιδος τάδε·

πλὴν τό γ' οἰνάριον πάνυ
ἦν ὀξὺ καὶ πονηρόν, ὥστ' ᾐσχυνόμην.
τὰ λοιπὰ μὲν γὰρ ὀξαλείους χωρία
b συκᾶς φέρει, τοὐμὸν δὲ καὶ τὰς ἀμπέλους.

τῶν δ' ἐν Πάρῳ τῇ νήσῳ—διάφορα γὰρ κἀνταῦθα γίνεται σῦκα τὰ καλούμενα παρὰ τοῖς Παρίοις αἱμώνια, ταὐτὰ ὄντα τοῖς Λυδίοις καλουμένοις, ἅπερ διὰ τὸ ἐρυθρῶδες καὶ τῆς προσηγορίας ταύτης ἔτυχεν—Ἀρχίλοχος μνημονεύει λέγων οὕτως·

ἔα Πάρον καὶ σῦκα κεῖνα καὶ θαλάσσιον βίον.

τὰ δὲ σῦκα ταῦτα τοσαύτην ἔχει παραλλαγὴν πρὸς
c τὰ ἀλλαχοῦ γινόμενα ὡς τὸ τοῦ ἀγρίου συὸς κρέας πρὸς τὰ ἄλλα, τὰ μὴ τῶν ἀγρίων χοίρων κρέα.

Λευκερίνεως δέ τι εἶδός ἐστι συκῆς, καὶ ἴσως αὕτη ἐστὶν ἡ τὰ λευκὰ σῦκα φέρουσα. μνημονεύει δ' αὐτῆς Ἕρμιππος ἐν Ἰάμβοις οὕτως·

τὰς λευκερίνεως δὲ χωρὶς ἰσχάδας.

τῶν δ' ἐρινῶν σύκων Εὐριπίδης ἐν Σκίρωνι·

ἢ προσπηγνύναι
κράδαις ἐρινοῖς.

καὶ Ἐπίχαρμος ἐν Σφιγγί·

ἀλλ' οὐχ ὅμοιά γ' ἐρινοῖς οὐδαμῶς.

in Aeolis, says:[a] "Far have I journeyed over the sea, bringing no freight of Canaean figs." It is well known that the figs which come from Caunus, in Caria, are also esteemed. The acid or oxalis-figs, so-called, are mentioned by Heracleon of Ephesus and Nicander of Thyateira, who cite the following lines from a play of Apollodorus of Carystus, *The Modiste's Dowry*[b]: "But the paltry wine was very sour and bad, so that I was ashamed of it; for while other farms produce acid figs, mine even has acid vines." As for the figs on the island of Paros—for there also excellent figs grow, called by the Parians *haemonia*,[c] being the same as those known as Lydian, and receiving their name from their reddish tint—Archilochus mentions them thus:[d] "Good-bye to Paros with its fine figs and its life by the sea." These figs, in fact, are as different from those produced elsewhere as the meat of the wild boar is superior to all other pork not wild.

The white-fig is a sort of fig-tree, and it may be that is the kind which produces the white figs. Hermippus mentions it in the *Iambics* thus:[e] "The dried white-figs separately." Wild figs are mentioned by Euripides in *Sciron*[f]: "Or impale on branches of wild fig-trees." And Epicharmus in *The Sphinx*[g]: "But not in any wise like wild figs." Sophocles, in

[a] Bergk, *Anth. Lyr.*[2] p. 220, ed. Diehl p. 301.
[b] Kock iii. 287.
[c] "Blood-figs," from αἷμα, "blood."
[d] *P.L.G.*[4] frag. 51.
[e] Kock i. 246.
[f] *T.G.F.*[2] 573.
[g] Kaibel 115.

Σοφοκλῆς δ' ἐν Ἐλένης Γάμῳ τροπικῶς τῷ τοῦ δένδρου ὀνόματι τὸν καρπὸν ἐκάλεσεν εἰπών·

πέπων ἐρινὸς . . . ἀχρεῖος ὢν
ἐς βρῶσιν ἄλλους ἐξερινάζεις λόγῳ.

πέπων δ' ἐρινὸς εἴρηκεν ἀντὶ τοῦ πέπον ἐρινόν. καὶ Ἄλεξις ἐν Λέβητι·

καὶ τί δεῖ
λέγειν ἔθ' ἡμᾶς τοὺς τὰ σῦχ' ἑκάστοτε
ἐν τοῖς συρίχοις πωλοῦντας; οἳ κάτωθε μὲν
τὰ σκληρὰ καὶ μοχθηρὰ τῶν σύκων ἀεὶ
τιθέασιν, ἐπιπολῆς δὲ πέπονα καὶ καλά.
e εἶθ' ὁ μὲν ἔδωκεν ὡς τοιαῦτ' ὠνούμενος
τιμήν, ὁ δ' ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον
ἐρίν' ἀπέδοτο σῦκα πωλεῖν ὀμνύων.

τὸ δὲ δένδρον ἡ ἀγρία συκῆ, ἐξ ἧς τὰ ἐρινά, ἐρινὸς κατὰ τὸ ἄρρεν λέγεται. Στράττις Τρωίλῳ·

ἐρινὸν οὖν τιν' αὐτῆς πλησίον
νενόηκας ὄντα;

καὶ Ὅμηρος·

τῷ δ' ἐν ἐρινεός ἐστι μέγας φύλλοισι τεθηλώς.

Ἀμερίας δ' ἐρινάδας[1] καλεῖσθαι τοὺς ὀλόνθους.

Ἑρμῶναξ δ' ἐν Γλώτταις Κρητικαῖς σύκων
f γένη ἀναγράφει ἁμάδεα καὶ νικύλεα. Φιλήμων δ' ἐν Ἀττικαῖς λέξεσι καλεῖσθαί φησί τινα σῦκα βασίλεια, ἀφ' ὧν καλεῖσθαι καὶ τὰς βασιλίδας ἰσχάδας, προσιστορῶν ὅτι κόλυθρα καλεῖται τὰ πέπονα σῦκα. Σέλευκος δ' ἐν ταῖς Γλώσσαις καὶ γλυκυσίδην τινὰ καλεῖσθαί φησι σύκῳ τὴν μορφὴν μάλιστα ἐοικυῖαν, φυλάσσεσθαι δὲ τὰς γυναῖκας ἐσθίειν διὰ τὸ ποιεῖν ματαϊσμούς, ὡς καὶ Πλάτων

[1] Schweighäuser, comparing Hesychius *s.v.*: ἐρινακας A.

The Marriage of Helen,[a] called the fruit figuratively by the name of the tree, when he said, "A ripe wild-fig thou art, because, though useless for food itself, thou canst impregnate others with thy talk."[b] Now he really says "ripe fig-tree," meaning "ripe fig." Alexis, also, in *The Melting-pot*[c]: "Why need we say more of those who everywhere offer figs for sale in baskets? They always put the tough and poor ones at the bottom, but the ripe and handsome ones on top. And so the purchaser, believing that what he buys are all good, pays the price, while the dealer snaps the coin in his jaw and sells wild figs, protesting with an oath that they are real figs." Now the wild fig, that is, the tree from which come the *erina* ("wild-figs"), is *erinos*, used as a masculine. Thus Strattis in *Troilus*[d]: "Have you, then, noticed that there is an *erinos* ('wild fig-tree') near it?" And Homer[e]: "And on it is a tall *erineos* ('wild fig-tree'), in fullest leaf." Amerias says that runty figs are called *erinades*.

Hermonax, in his *Cretan Glossary*, records the terms *hamadea* and *nikylea* as varieties of fig. And Philemon, in the *Attic Lexicon*, says that certain figs are called "regal," from which arises also the term queen figs, which are dried; he notes further that ripe figs are called *kolythra*. Seleucus, in the *Dialect Dictionary*, speaks of a *glykysida* ("peony"), as it is called, very similar to a fig in shape, and says that women forbear to eat it because it causes unseemly

[a] *T.G.F.*[2] 172.

[b] Fig-culture was unsuccessful in California until it was discovered that the insect harboured by the wild fig was necessary for the pollination of the cultivated tree. *Cf.* Theophr. *Hist. Plant.* ii. 8. 3, *Caus. Plant.* ii. 9. 5.

[c] Kock ii. 343. [d] Kock i. 723. [e] *Od.* xii. 103.

ὁ κωμῳδιοποιός φησιν ἐν Κλεοφῶντι. τὰ δὲ
77 χειμερινὰ σῦκα Πάμφιλος καλεῖσθαί φησιν κω-
δωναῖα[1] ὑπὸ Ἀχαιῶν, τοῦτο λέγων Ἀριστοφάνην
εἰρηκέναι ἐν Λακωνικαῖς Γλώσσαις. κοράκεων δὲ
σύκων εἶδος Ἕρμιππος ἐν Στρατιώταις παραδίδωσι
διὰ τούτων·

τῶν φιβάλεων μάλιστ' ἂν ἢ τῶν κοράκεων.

Θεόφραστος δ' ἐν δευτέρῳ φυτῶν ἱστορίας
συκῶν φησι γένος τοιοῦτόν τι εἶναι οἷον ἡ[2] Ἀρά-
τειος καλουμένη. ἐν δὲ τῷ τρίτῳ περὶ τὴν Τρωι-
b κήν φησιν Ἴδην γίνεσθαι συκῆν θαμνώδη, φύλ-
λον ὅμοιον ἔχουσαν τῷ τῆς φιλύρας· φέρειν δὲ
σῦκα ἐρυθρὰ ἡλίκα ἐλαία τὸ μέγεθος, στρογγυλώ-
τερα δέ,[3] εἶναι δὲ τὴν γεῦσιν μεσπιλώδη. περὶ
δὲ τῆς ἐν Κρήτῃ καλουμένης Κυπρίας συκῆς ὁ
αὐτὸς Θεόφραστος ἐν τῷ τετάρτῳ τῆς φυτικῆς
ἱστορίας τάδε γράφει· "ἡ ἐν Κρήτῃ καλουμένη
Κυπρία συκῆ φέρει τὸν καρπὸν ἐκ τοῦ στελέχους
καὶ τῶν παχυτάτων ἀκρεμόνων, βλαστὸν δέ τινα
ἀφίησι μικρὸν ἄφυλλον ὥσπερ ῥίζιον, πρὸς ᾧ ὁ
καρπός. τὸ δὲ στέλεχος μέγα καὶ παρόμοιον τῇ
c λεύκῃ, φύλλον δὲ τῇ πτελέᾳ. πεπαίνει δὲ τέτταρας
καρπούς, ὅσαιπερ αὐτοῦ καὶ αἱ βλαστήσεις. ἡ
δὲ γλυκύτης προσεμφερὴς τῷ σύκῳ καὶ τὰ ἔσωθεν
τοῖς ἐρινοῖς· μέγεθος δὲ ἡλίκον κοκκύμηλον."

Τῶν δὲ προδρόμων καλουμένων σύκων ὁ αὐτὸς
Θεόφραστος μνημονεύει ἐν ε' φυτικῶν αἰτίων
οὕτως· "τῇ συκῇ ὅταν ἀὴρ ἐπιγένηται μαλακὸς

[1] ACE and Eustathius: κοδώνεα Kaibel; *cf.* Hesychius *s.v.*
[2] ACE add χαρίτιος (?): Dindorf del. This passage is not in Theophrastus.
[3] Kaibel adds δέ.

windiness, as the comic poet Plato says in *Cleophon*.[a] Pamphilus says that the winter figs are called *kodonaea* ("bell-figs") by the people of Achaea, saying that Aristophanes makes this statement [b] in his *Laconian Glossary*. And Hermippus, in *Soldiers*,[c] transmits the term "crow-figs" for another sort, in these words: "Preferably the phibalian or the crow-figs."

Theophrastus, in the second book of his *History of Plants*, speaks of a certain variety of fig-tree which is like the so-called Aratean. And in the third book [d] he says that in the region of the Trojan Ida there grows a bushy fig-tree with a leaf like that of the linden; it bears red figs of the size of olives, but more round, which are like medlars in taste. Concerning the fig-tree in Crete called Cyprian, the same Theophrastus, in the fourth book of the *Plant History*, has the following:[e] "The fig-tree which in Crete is called Cyprian bears its fruit on the stem and the stoutest branches, sending out a small leafless shoot like a rootlet, to which the fruit is attached. The stem is large, resembling the white poplar, but the leaf is like that of the elm. It produces four crops, which is also the number of its sproutings. Its sweetness approaches that of the fig, and the inner flesh resembles that of wild-figs; in size it is like a plum."

The so-called *prodromi* ("early figs") are also mentioned by the same Theophrastus in the fifth book of *Plant Aetiology* [f] as follows: "In the case of

[a] Kock i. 617; *cf.* Plin. *H.N.* xxv. 29.
[b] p. 188 Nauck. [c] Kock i. 239. [d] iii. 17. 5.
[e] iv. 2. 3. [f] *Caus. Plant.* v. 1. 4; v. 1. 8.

καὶ ὑγρὸς καὶ θερμός, ἐξεκαλέσατο τὴν βλάστησιν· ὅθεν καὶ οἱ πρόδρομοι." καὶ προελθὼν τάδε λέγει· "πάλιν δὲ τοὺς προδρόμους αἱ μὲν φέρουσιν, ἥ τε Λακωνικὴ καὶ ἡ λευκομφάλιος καὶ ἕτεραι
d πλείους, αἱ δ' οὐ φέρουσι." Σέλευκος δ' ἐν Γλώσσαις πρωτερικὴν φησι καλεῖσθαι γένος τι συκῆς, ἥτις φέρει πρώιον τὸν καρπόν. διφόρου δὲ συκῆς μνημονεύει καὶ Ἀριστοφάνης ἐν Ἐκκλησιαζούσαις·

ὑμᾶς δὲ τέως θρῖα λαβόντας
διφόρου συκῆς.

καὶ Ἀντιφάνης ἐν Σκληρίαις·

ἔστι γὰρ παρ' αὐτὴν τὴν δίφορον συκῆν κάτω.

ὁ Θεόπομπος δὲ ἐν τῇ πεντηκοστῇ τετάρτῃ τῶν ἱστοριῶν κατὰ τὴν Φιλίππου φησὶν ἀρχὴν περὶ
e τὴν Βισαλτίαν καὶ Ἀμφίπολιν καὶ Γραστωνίαν τῆς Μακεδονίας ἔαρος μεσοῦντος τὰς μὲν συκᾶς σῦκα, τὰς δ' ἀμπέλους βότρυς, τὰς δ' ἐλαίας ἐν ᾧ χρόνῳ βρύειν εἰκὸς ἦν αὐτὰς ἐλαίας ἐνεγκεῖν, καὶ εὐτυχῆσαι πάντα Φίλιππον. ἐν δὲ τῷ δευτέρῳ περὶ φυτῶν[1] ὁ Θεόφραστος καὶ τὸν ἐρινεὸν εἶναί φησι δίφορον· οἱ δὲ καὶ τρίφορον, ὥσπερ ἐν Κέῳ. λέγει δὲ καὶ τὴν συκῆν ἐὰν ἐν σκίλλῃ[2] φυτευθῇ θᾶττον παραγίνεσθαι καὶ ὑπὸ σκωλήκων μὴ διαφθείρεσθαι· καὶ πάντα δὲ τὰ ἐν σκίλλῃ[2] φυτευθέντα καὶ θᾶττον
f αὐξάνεσθαι καὶ εὐβλαστῆ γίγνεσθαι. πάλιν δὲ ὁ Θεόφραστος ἐν τῷ β' τῶν αἰτίων "ἡ Ἰνδική, φησί, συκῆ καλουμένη θαυμαστὴ οὖσα τῷ μεγέθει μικρὸν ἔχει τὸν καρπὸν καὶ ὀλίγον, ὡς ἂν εἰς τὴν

[1] Not in Theophr. But *cf.* Pliny, *H.N.* xvi. 113.
[2] σκιάλῃ ACE.

the fig-tree, whenever the atmosphere is mild, damp, and warm, it encourages sprouting ; from this come the ' early figs.' " Proceeding, he has this to say : " Again, some produce ' early ' figs, such as the Laconian, the white-navel, and several other varieties, whereas others do not." And Seleucus, in the *Dialect Dictionary*, mentions the word *proiterikê* (' early ') as applied to a kind of fig-tree, because it bears its fruit early. A double-bearing tree is mentioned by Aristophanes in the *Ecclesiazusae*[a] : " You, meanwhile, take some leaves of the double-bearing fig-tree." Also Antiphanes in *The Women of Tough-Town*[b] : " It is down below, right by the double-bearing fig-tree." And Theopompus, in the fifty-fourth book of his *Histories*,[c] says that in parts of Philip's domain, round about Bisaltia, Amphipolis, and Grastonia, in Macedonia, the fig-trees produce figs, the vines grapes, the olive-trees olives, in the middle of spring, at the time when you would expect them to be just bursting forth, and that Philip was lucky in everything. In the second book concerning *Plants* Theophrastus says that even the wild-fig bears twice in a season ; others say also that it bears three times, as on the island of Ceos. Theophrastus also says[d] that if the fig-tree be planted in a squill-bulb it comes into bearing quicker and is not injured by worms ; and in fact anything that is planted in squills grows more quickly and has a sturdier growth. Again Theophrastus says, in the second book of *Plant Aetiology*[e] : " The Indian fig-tree, as it is called, although it is of surprising height, has fruit which is small and meagre, as if it had expended

[a] 707. [b] Kock ii. 96. [c] *F.H.G.* i. 324.
[d] *Hist. Plant.* ii. 5. 5. [e] *Caus. Plant.* ii. 10. 2.

βλάστησιν ἐξαναλίσκουσα ἅπασαν τὴν τροφήν." ἐν δὲ τῷ δευτέρῳ τῆς φυτικῆς ἱστορίας[1] ὁ φιλόσοφός φησιν· "ἔστι καὶ ἄλλο γένος συκῆς ἔν τε τῇ Ἑλλάδι καὶ περὶ Κιλικίαν καὶ Κύπρον ὀλονθοφόρον, ὃ τὸ μὲν σῦκον ἔμπροσθε φέρει τοῦ θρίου, τὸν δὲ ὄλονθον ἐξόπισθεν. αἱ δὲ ὅλως ἐκ τοῦ ἔνου βλαστοῦ καὶ οὐκ ἐκ τοῦ νέου. πρῶτον δὲ τοῦτο τῶν σύκων πέπονά τε καὶ γλυκὺν ἔχει καὶ οὐχ ὥσπερ τὸν παρ' ἡμῖν. γίνεται δὲ καὶ μείζων
78 οὗτος πολὺ τῶν σύκων· ἡ δ' ὥρα μετὰ τὴν βλάστησιν οὐ πολύ."

Οἶδα δὲ καὶ ἄλλα σύκων ὀνόματα λεγόμενα· βασίλεια, συκοβασίλεια, κιρροκοιλάδια,[2] σαρκελάφεια, καπύρια, πικρίδια, δρακόντια, λευκόφαια, μελανόφαια, κρήνεια, μυλαικά, ἀσκαλώνια.

Περὶ δὲ τῆς προσηγορίας τῶν σύκων λέγων Τρύφων ἐν δευτέρῳ φυτῶν ἱστορίας Ἀνδροτίωνά φησιν ἐν Γεωργικῷ ἱστορεῖν Συκέα ἕνα τινὰ τῶν Τιτάνων διωκόμενον ὑπὸ Διὸς τὴν μητέρα Γῆν
b ὑποδέξασθαι καὶ ἀνεῖναι τὸ φυτὸν εἰς διατριβὴν τῷ παιδί, ἀφ' οὗ καὶ Συκέαν πόλιν εἶναι ἐν Κιλικίᾳ. Φερένικος δ' ὁ ἐποποιός, Ἡρακλεώτης δὲ γένος, ἀπὸ Συκῆς τῆς Ὀξύλου θυγατρὸς προσαγορευθῆναι· Ὄξυλον γὰρ τὸν Ὀρείου Ἀμαδρυάδι τῇ ἀδελφῇ μιγέντα μετ' ἄλλων γεννῆσαι Καρύαν, Βάλανον, Κράνειαν, Μορέαν, Αἴγειρον, Πτελέαν, Ἄμπελον, Συκῆν· καὶ ταύτας Ἀμαδρυάδας νύμφας καλεῖσθαι καὶ ἀπ' αὐτῶν πολλὰ τῶν δένδρων προσαγορεύεσθαι. ὅθεν καὶ τὸν Ἱππώνακτα φάναι·

[1] Not in Theophrastus, but in the authority to whom Pliny and Athenaeus had access.

[2] ACE add καὶ ὑλάδια, an obvious diltography: Meineke del.

all its nourishment in getting its growth." And in the second book of the *History of Plants* our authority says: "There is also another variety of fig-tree in Hellas, Cilicia, and Cyprus, with runty fruit, which bears a good fig in front of the leaf, but the runt behind it. Other trees there are also, which in general produce from the last year's growth, and not from the new. And this fig is the first to have ripe, sweet fruit, unlike the runty kinds among us. It also grows to be much larger than other figs, and its season of maturity is not long after the sprouting."

I know, too, of other names currently given to figs: regal, fig-regal, yellow-belly, venison, cake-fig,[a] bitter-fig, wake-robin, dusty-white, dusty-black, fountain-fig, mill-fig, and scallion-fig.

Speaking of the name given to figs (*sykon*), Tryphon, in the second book of the *History of Plants*,[b] says that Androtion, in the *Farmers' Handbook*, tells the story that Sykeus, one of the Titans, was pursued by Zeus and taken under the protection of his mother, Earth, and that she caused the plant to grow for her son's pleasure; from him also the city of Sykea in Cilicia got its name. But the Epic poet Pherenicus, a Heracleot by birth, declares that the fig was named from Syke, the daughter of Oxylus; for Oxylus, son of Oreius, married his sister Hamadryas and begot, among others, Carya (walnut), Balanus (oak-nut), Craneia (cornel), Morea (mulberry), Aegeirus (poplar) Ptelea (elm), Ampelus (vine), and Sykê (fig-tree); and these are called Hamadryad ("tree") nymphs, and from them many trees derive their names. Hence, also, he adds, Hipponax says:[c] "The black

[a] *Cf.* 113 d.
[b] Frag. 119 Velsen.
[c] *P.L.G.*[4] frag. 34.

c συκῆν μέλαιναν ἀμπέλου κασιγνήτην.

Σωσίβιος δ' ὁ Λάκων ἀποδεικνὺς εὕρημα Διονύσου τὴν συκῆν διὰ τοῦτό φησι καὶ Λακεδαιμονίους Συκίτην Διόνυσον τιμᾶν. Νάξιοι δέ, ὡς Ἀνδρίσκος, ἔτι δ' Ἀγλαοσθένης, ἱστοροῦσι Μειλίχιον καλεῖσθαι τὸν Διόνυσον διὰ τὴν τοῦ συκίνου καρποῦ παράδοσιν. διὸ καὶ τὸ πρόσωπον τοῦ θεοῦ παρὰ τοῖς Ναξίοις τὸ μὲν τοῦ Βακχέως Διονύσου καλουμένου εἶναι ἀμπέλινον, τὸ δὲ τοῦ Μειλιχίου σύκινον. τὰ γὰρ σῦκα μείλιχα καλεῖσθαι.

d Ὅτι δὲ πάντων τῶν καλουμένων ξυλίνων καρπῶν ὠφελιμώτερά ἐστι τοῖς ἀνθρώποις τὰ σῦκα ἱκανῶς Ἡρόδοτος ὁ Λύκιος διὰ πολλῶν ἀποδείκνυσιν ἐν τῷ περὶ σύκων συγγράμματι, εὐτραφῆ[1] λέγων γίνεσθαι τὰ νεογνὰ τῶν παιδίων, ἐν τῷ χυλῷ τῶν σύκων εἰ διατρέφοιτο. Φερεκράτης δὲ ἢ ὁ πεποιηκὼς τοὺς Πέρσας φησίν·

ἦν δ' ἡμῶν σῦκόν τις ἴδῃ διὰ χρόνου νέον ποτέ,
τὠφθαλμὼ τούτῳ περιμάττομεν τὼ[2] τῶν παιδίων,

ὡς καὶ ἰάματος οὐ τοῦ τυχόντος τῶν σύκων ὑπαρ-
e χόντων. ὁ δὲ θαυμασιώτατος καὶ μελίγηρυς Ἡρόδοτος ἐν τῇ πρώτῃ τῶν ἱστοριῶν καὶ μέγα ἀγαθόν φησιν εἶναι τὰ σῦκα οὑτωσὶ λέγων· "βασιλεῦ, σὺ δ' ἐπ' ἄνδρας τοιούτους παρασκευάζεαι στρατεύεσθαι, οἳ σκυτίνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι, σιτέονταί τ' οὐχ ὅσα ἐθέλουσιν, ἀλλ' ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην· πρὸς δὲ οὐκ οἴνῳ διαχρέονται, ἀλλ' ὑδροποτέουσιν· οὐ σῦκα ἔχουσι τρώγειν, οὐκ ἄλλο

[1] Kaibel deletes τε after εὐτραφῆ. It is not in CE.
[2] Erfurdt adds τώ.

fig-tree, sister of the vine." But Sosibius, the Lacedaemonian, by way of proving that the fig-tree is a discovery of Dionysus, says [a] that for that reason the Lacedaemonians even worship a Dionysus of the Fig. And the Naxians, according to Andriscus and again Aglaosthenes,[b] record that Dionysus is called Meilichius (" gentle ") because he bestowed the fruit of the fig. For this reason, also, among the Naxians the face of the god called Dionysus Baccheus is made of the vine, whereas that of Dionysus Meilichius is of fig-wood. For, they say, figs are called *meilicha* (" mild fruit ").

That figs are more useful to man than all other so-called tree fruits, is sufficiently proved by Herodotus of Lycia by many circumstances in his treatise on figs, and in particular he says that new-born children grow sturdy if nourished with fig-juice. Pherecrates, or whoever is the author of *The Persians*, says:[c] " If any of us after long search ever spies a fresh fig, we smear it on the babies' eyes," evidently in the belief that figs are an uncommonly good remedy. And the admirable and honey-tongued Herodotus, in the first book of his *Histories*,[d] says that figs are a great boon. His words are: " O King, thou art making ready to march against men who wear trousers of leather, and the rest of their garments are of leather; they eat, too, food not such as they desire, but such as they have, because they inhabit a land that is rugged; moreover, they use not wine, but are water-drinkers; they have no figs

[a] *F.H.G.* ii. 628. [b] *F.H.G.* iv. 304.
[c] Kock i. 184. [d] i. 71.

οὐθὲν ἀγαθόν." Πολύβιος δ' ὁ Μεγαλοπολίτης
ἐν τῇ ις' τῶν ἱστοριῶν "Φίλιππος, φησίν, ὁ Περ-
f σέως πατὴρ ὅτε τὴν Ἀσίαν κατέτρεχεν ἀπορῶν
τροφῶν τοῖς στρατιώταις παρὰ Μαγνήτων, ἐπεὶ
σῖτον οὐκ εἶχον, σῦκα ἔλαβε. διὸ καὶ Μυοῦντος
κυριεύσας τοῖς Μάγνησιν ἐχαρίσατο τὸ χωρίον
ἀντὶ τῶν σύκων." καὶ Ἀνάνιος δ' ὁ ἰαμβοποιὸς
ἔφη·

εἴ τις καθείρξαι χρυσὸν ἐν δόμοις πολλὸν
καὶ σῦκα βαιὰ καὶ δύ' ἢ τρεῖς ἀνθρώπους,
γνοίη χ' ὅσῳ τὰ σῦκα τοῦ χρυσοῦ κρέσσω.

79 Τοσαῦτα τοῦ Μάγνου συκολογήσαντος Δάφνος
ὁ ἰατρὸς ἔφη· "Φυλότιμος ἐν γ' περὶ τροφῆς τὰ
ἁπαλά, φησί, σῦκα διαφορὰς μὲν ἔχει πλείους πρὸς
ἄλληλα καὶ τοῖς γένεσι καὶ τοῖς χρόνοις ἐν οἷς
ἕκαστα γίγνεται καὶ ταῖς δυνάμεσιν, οὐ μὴν ἀλλὰ
καθόλου εἰπεῖν τά τε ὑγρὰ τὰ πεπεμμένα καὶ
μάλιστα αὐτῶν διαλύεται ταχέως καὶ κατεργάζεται
μᾶλλον τῆς ἄλλης ὀπώρας καὶ τὴν λοιπὴν τροφὴν
οὐ κωλύει κατεργάζεσθαι. δυνάμεις δ' ἔχει τῶν
ὑγρῶν κολλώδεις τε καὶ γλυκείας ὑπονιτρώδεις
b τε, καὶ τὴν διαχώρησιν ἀθρουστέραν καὶ διακεχυ-
μένην καὶ θάττω καὶ λίαν ἄλυπον παρασκευάζει.
χυλὸν δ' ἁλυκὸν δριμύτητα ἔχοντα ἀναδίδωσι μεθ'
ἁλῶν καταπινόμενα. διαλύεται μὲν οὖν ταχέως,
διότι πολλῶν καὶ μεγάλων ὄγκων εἰσενεχθέντων
μετὰ μικρὸν χρόνον λαγαροὶ γινόμεθα καθ' ὑπερ-
βολήν. ἀδύνατον δ' ἦν τοῦτο συμβαίνειν δια-
μενόντων καὶ μὴ ταχὺ διαλυομένων τῶν σωμάτων.
κατεργάζεται δὲ μᾶλλον τῆς ἄλλης οὐ μόνον ὅτι
πολλαπλασίονα λαμβάνοντες αὐτὴν τῆς λοιπῆς

to eat, or any other good thing." Polybius of Megalopolis, also, in the sixteenth book of his *Histories*,[a] says that at the time "when Philip, the father of Perseus, overran Asia, he was embarrassed for lack of rations for his men, and so he accepted figs from the Magnesians, since they had no grain. When, therefore, he had overmastered Myus, he gave the region to the Magnesians in gratitude for the figs." And Ananius the iambic poet also said :[b] "If one should lock up within the house much gold, a few figs, and two or three men, he would discover how much better than gold figs are."

Such was the extent of Magnus's "fig plucking." Then the physician Daphnus said: "Phylotimus, in the third book *On Food*, says that fresh figs differ considerably in comparison with one another, both as regards varieties, the seasons when they are severally produced, and their effects ; but speaking generally, those that are juicy, especially those that are thoroughly ripe, readily dissolve, and are digested more easily than other fruit, and do not hinder the digestion of other food. They also have the effects of moist food in being mucilaginous, sweet, and slightly alkaline, and cause an evacuation which is copious, loose, rapid, and quite painless. They also produce chyle possessing a salty acidity, when taken with salted food. They readily dissolve, as I said, because although we may eat them in large quantities, we soon become very loose. But this would be impossible if these masses remained and were not quickly dissolved. They are digested more easily than other fruit, as is shown by the fact that if we eat many times as many of them as we eat of other fruit we can

[a] xvi. 24. 9 Hultsch. [b] *P.L.G.*[4] frag. 3.

c ὀπώρας ἀλύπως διάγομεν, ἀλλ' οὐδὲ τὴν εἰωθυῖαν τροφὴν ἴσην λαμβάνοντες τούτων προχειρισθέντων οὐθὲν ἐνοχλούμεθα. δῆλον οὖν ὡς εἰ κρατοῦμεν ἀμφοτέρων, ταῦτά τε πέττεται μᾶλλον καὶ τὴν λοιπὴν οὐ κωλύει κατεργάζεσθαι τροφήν. τὰς δὲ δυνάμεις ἔχει τὰς λεγομένας· τὴν μὲν κολλώδη τε καὶ τὴν ἁλυκὴν ἐκ τοῦ κολλᾶν τε καὶ ῥύπτειν
d τὰς χεῖρας, τὴν δὲ γλυκεῖαν ἐν τῷ στόματι γινομένην ὁρῶμεν. τὴν δὲ διαχώρησιν ἄνευ στρόφων τε καὶ ταραχῆς καὶ πλείω καὶ θάττω καὶ μαλακωτέραν ὅτι παρασκευάζει, λόγου προσδεῖν οὐθὲν νομίζομεν. ἀλλοιοῦται δ' οὐ λίαν, οὐ διὰ τὸ δύσπεπτον αὐτῶν, ἀλλ' ὅτι καταπίνομέν τε ταχέως οὐ λεάναντες, καὶ τὴν διέξοδον διότι ταχεῖαν ποιεῖται. χυμὸν δ' ἁλυκὸν ἀναδίδωσι, διότι τὸ μὲν νιτρῶδες ἀπεδείχθη τὰ σῦκα ἔχοντα, ἁλυκώτερον δὲ ποιήσει ἢ δριμύν, ἐκ τῶν ἐπιπινομένων. οἱ
e μὲν γὰρ ἅλες τὸν ἁλυκόν, τὸ δ' ὄξος καὶ τὸ θύμον τὸν δριμὺν αὔξει χυμόν."

Ἡρακλείδης δ' ὁ Ταραντῖνος ἐν τῷ Συμποσίῳ ζητεῖ πότερον ἐπιλαμβάνειν δεῖ μετὰ τὴν τῶν σύκων προσφορὰν θερμὸν ὕδωρ ἢ ψυχρόν. καὶ τοὺς μὲν λέγοντας θερμὸν δεῖν ἐπιλαμβάνειν προορῶντας τὸ τοιοῦτο παρακελεύεσθαι, διότι καὶ τὰς χεῖρας ταχέως τὸ θερμὸν ῥύπτει· διὸ πιθανὸν εἶναι καὶ ἐν κοιλίᾳ συντόμως αὐτὰ τῷ θερμῷ διαλύεσθαι.
f καὶ ἐπὶ τῶν ἐκτὸς δὲ τῶν[1] σύκων τὸ θερμὸν διαλύει τὴν συνέχειαν αὐτῶν καὶ εἰς λεπτομερεῖς τόμους[2] ἄγει, τὸ δὲ ψυχρὸν συνίστησιν. οἱ δὲ ψυχρὸν λέγοντες προσφέρεσθαι "ἡ τοῦ ψυχροῦ," φασί,

[1] Kaibel adds τῶν.
[2] Dalechamp: τόπους A: τόπον CE.

dispose of them without pain; but what is more significant, if we eat more than the usual amount of other food it gives us no trouble, provided that figs be eaten first. It is clear, therefore, that if we can dispose of both, figs must be digestible themselves and do not hinder the digestion of other food. Their effects, then, are as aforesaid. The mucilaginous and the salty qualities we detect from the fact that they make the hands both sticky and clean, while the sweetness is noticed in the mouth. That they produce evacuation without cramps or disturbance, and more abundant, rapid, and mild, we think needs no further statement. Moreover, they undergo but little change in the process, not because they are hard to digest, but because we take them down quickly with no mastication, and they make the passage quickly. They produce a salty juice because it has been proved that figs possess this sodic element, and they will cause the juice to be more salty or more acid according to the nature of the other liquids drunk with them. For salted foods will increase the saltiness of the juice, whereas vinegar and thyme will increase its acidity."

Heracleides of Tarentum, in the *Symposium*, asks whether it is better to take warm or cold water after eating figs. Those, he says, who advocate warm water urge it because they notice the fact that warm water quickly cleanses the hands; hence, they say, it is probable that in the belly also figs are quickly dissolved by warm water. Further, when warm water is poured on figs outside the body it dissolves their substance, and reduces them to small bits, whereas cold water solidifies them. But those who recommend the drinking of cold water argue that

"πόματος λῆψις τὰ ἐπὶ τοῦ στομάχου καθήμενα τῷ βάρει καταφέρει· τὰ γὰρ σῦκα οὐκ ἀστείως διατίθησι τὸν στόμαχον, καυσώδη καὶ ἀτονώτερον αὐτὸν ποιοῦντα· διόπερ τινὲς καὶ τὸν ἄκρατον συνεχῶς προσφέρονται. μετὰ δὲ ταῦτα ἑτοίμως καὶ τὰ ἐν τῇ κοιλίᾳ προωθεῖ." δεῖ δὲ πλέονι καὶ ἀθρουστέρῳ χρῆσθαι τῷ πόματι μετὰ τὴν τῶν σύκων προσφορὰν ἕνεκα τοῦ μὴ ὑπομένειν αὐτὰ ἐν κοιλίᾳ, φέρεσθαι δὲ εἰς τὰ κάτω μέρη τῶν ἐντέρων.

Ἄλλοι δέ φασιν ὅτι μὴ δεῖ σῦκα προσφέρεσθαι μεσημβρίας· νοσώδη γὰρ εἶναι τότε, ὡς καὶ Φερεκράτης ἐν Κραπατάλλοις εἴρηκεν. Ἀριστοφάνης δ' ἐν Προαγῶνι·

κάμνοντα δ' αὐτὸν τοῦ θέρους ἰδών ποτε
ἔτρωγ', ἵνα κάμνοι, σῦκα τῆς μεσημβρίας.

καὶ Εὔβουλος ἐν Σφιγγοκαρίωνι·

b νὴ τὸν Δί', ἠσθένουν γάρ, ὦ βέλτιστε σύ,
φαγοῦσα πρῴην σῦκα τῆς μεσημβρίας.

Νικοφῶν δ' ἐν Σειρῆσιν·

ἐὰν δέ γ' ἡμῶν σῦκά τις μεσημβρίας
τραγὼν καθεύδῃ χλωρά, πυρετὸς εὐθέως
ἥκει τρέχων οὐκ ἄξιος τριωβόλου·
κᾆθ' οὗτος ἐπιπεσὼν ἐμεῖν ποιεῖ χολήν.

Δίφιλος δ' ὁ Σίφνιός φησι τῶν σύκων εἶναι τὰ μὲν ἁπαλὰ ὀλιγότροφα καὶ κακόχυλα, εὐέκκριτα δὲ c καὶ ἐπιπολαστικὰ εὐοικονομητότερά τε τῶν ξηρῶν. τὰ δὲ πρὸς τῷ χειμῶνι γινόμενα βίᾳ πεπαινόμενα χείρονα τυγχάνει· τὰ δ' ἐν τῇ ἀκμῇ τῶν ὡρῶν κρείττονα ὡς ἂν κατὰ φύσιν πεπαινόμενα.

"taking a cold drink carries down by its weight the food lodging in the stomach; for figs do not act kindly on the stomach, since they overheat it and reduce its tone; wherefore some persons actually make a practice of drinking unmixed wine with them. After this the contents of the bowels are readily expelled." One should take full and abundant draughts after eating figs, in order that they may not remain in the stomach, but may be carried to the lower parts of the intestines.

Other authorities say that figs should not be eaten at noon; for they are likely to bring on illness at that hour, as Pherecrates has said in *The Good-for-Nothings*.[a] So Aristophanes in *The Rehearsal*[b]: "Seeing him ill one summer, he ate figs at mid-day, that he, too, might have a pain." And Eubulus in *Sphinx-Cario*[c]: "Dear Zeus, yes! I was indeed ill, good sir, for the other day I ate some figs at noon." Also Nicophon in *The Sirens*[d]: "Why, if one of us eats green figs at noon and then takes a nap, straightway there comes on the run a wretched, good-for-nothing fever; then it falls upon us and makes us vomit bile."

Diphilus of Siphnos says that fresh figs are only slightly nutritious and produce poor chyle, but are easily excreted, remain on the surface of the stomach, and are more readily assimilated than the dry. Those that mature as winter approaches and are ripened by forcing are poorer, whereas those which come at the height of their seasons are better, being

[a] Kock i. 167. See 75 b. [b] Kock i. 511.
[c] Kock ii. 201. [d] Kock i. 777.

τὰ δὲ πολὺν ὀπὸν ἔχοντα, καὶ τὰ σπάνυδρα δ' εὐστομώτερα[1] μέν, βαρύτερα δέ. τὰ δὲ Τραλλιανὰ ἀναλογεῖ τοῖς Ῥοδίοις, τὰ δὲ Χῖα καὶ τἄλλα πάντα τούτων εἶναι κακοχυλότερα. Μνησίθεος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν φησιν· "ὅσα δὲ ὠμὰ προσφέρεται τῶν τοιούτων, οἷον ἄπιοι καὶ
d σῦκα καὶ μῆλα Δελφικὰ καὶ τὰ τοιαῦτα, δεῖ παραφυλάττειν τὸν καιρὸν ἐν ᾧ τοὺς χυλοὺς τοὺς ἐν αὐτοῖς μήτε ἀπέπτους μήτε σαπροὺς μήτε κατεξηραμμένους λίαν ὑπὸ τῆς ὥρας ἕξει." Δημήτριος δ' ὁ Σκήψιος ἐν τῷ ιε' τοῦ Τρωικοῦ διακόσμου εὐφώνους φησὶ γίνεσθαι τοὺς μὴ σύκων ἐσθίοντας. Ἡγησιάνακτα γοῦν τὸν Ἀλεξανδρέα τὸν τὰς ἱστορίας γράψαντα κατ' ἀρχὰς ὄντα πένητα καὶ τραγῳδόν[2] φησι γενέσθαι καὶ ὑποκριτικὸν καὶ εὔηχον, ὀκτωκαίδεκα ἔτη σύκων μὴ γευσάμενον.
e καὶ παροιμίας δὲ οἶδα περὶ σύκων λεγομένας τοιάσδε·

σῦκον μετ' ἰχθύν, ὄσπρεον μετὰ κρέα.
σῦκα φίλ' ὀρνίθεσσι, φυτεύειν δ' οὐκ ἐθέλουσι.

ΜΗΛΑ. ταῦτα Μνησίθεος ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν μῆλα Δελφικὰ καλεῖ. Δίφιλος δέ φησι τῶν μήλων τὰ χλωρὰ καὶ μηδέπω πέπονα κακόχυλα εἶναι καὶ κακοστόμαχα ἐπιπολαστικά τε καὶ χολῆς γεννητικὰ νοσοποιά τε καὶ φρίκης παραίτια. τῶν δὲ πεπόνων εὐχυλότερα μὲν εἶναι τὰ γλυκέα καὶ εὐεκκριτώτερα διὰ τὸ στῦψιν μὴ
f ἔχειν, κακοχυλότερα δὲ εἶναι τὰ ὀξέα καὶ στατικώτερα. τὰ δὲ τῆς γλυκύτητος ὑφειμένα, προσ-

[1] Kaibel: εὐστομαχώτερα ACE.
[2] Some word like Wilamowitz's τραχύφωνον ("harsh-voiced") would make better sense here.

ripened naturally. Those with a large proportion of acid, and those which have but little water, are, it is true, better flavoured, but are rather heavy. The figs of Tralles are similar to the Rhodian, but the Chian and all others produce a poorer chyle than they. Mnesitheus of Athens, in his book on *Victuals* says: "In the case of all such fruits as are eaten raw, like pears, figs, and Delphic apples, et cetera, one should carefully observe the season when the juices contained in them are neither crude nor fermented nor too dried up by over-ripeness." Demetrius of Scepsis, in the fifteenth book of the *Trojan Battle-Order*,[a] says that those who abstain from eating figs have good voices. At any rate, he says that Hegesianax of Alexandria, the historian, was at first a poverty-stricken actor of tragedies, but afterwards became a skilled actor with a voice of pleasing resonance, having tasted no figs for eighteen years. I also know of proverbs currently said of figs, such as the following: "A fig after the fish, a vegetable after the meat." "Birds like figs, but they will not plant them."

Apples.—These are called specifically Delphic apples by Mnesitheus of Athens in the work on *Victuals*. Now Diphilus says that apples, when green and not yet fully ripe, have noxious juices and are bad for the stomach, since they lie on the surface of it; moreover they generate bile, induce disease, and cause chills. Yet, when they are ripe, sweet apples have more wholesome juices and are more easily passed because they have no astringency; but sour apples have juices more unwholesome and binding. Apples which are inferior in sweetness, yet pleasant

[a] Frag. 9 Gaede.

λαμβάνοντα δ' εὐστομεῖν[1] διὰ τὴν ποσὴν στῦψιν εὐστομαχώτερα. εἶναι δὲ αὐτῶν τὰ μὲν θερινὰ κακοχυλότερα, τὰ δὲ φθινοπωρινὰ εὐχυλότερα. τὰ δὲ καλούμενα ὀρβικλᾶτα μετὰ στύψεως ἡδείας ἔχοντα καὶ γλυκύτητα εὐστόμαχα εἶναι. τὰ δὲ σητάνια λεγόμενα, προσέτι δὲ τὰ[2] πλατάνια
81 εὔχυλα μὲν καὶ εὐέκκριτα, οὐκ εὐστόμαχα δέ. τὰ δὲ Μορδιανὰ καλούμενα γίνεται μὲν κάλλιστα ἐν Ἀπολλωνίᾳ τῇ Μορδίῳ λεγομένῃ, ἀναλογεῖ δὲ τοῖς ὀρβικλάτοις. τὰ δὲ κυδώνια, ὧν ἔνια καὶ στρουθία λέγεται, κοινῶς ἁπάντων ἐστὶ τῶν μήλων εὐστομαχώτατα καὶ μάλιστα τὰ πέπονα. Γλαυκίδης δέ φησιν ἄριστα τῶν ἀκροδρύων εἶναι
b μῆλα κυδώνια, φαύλια, στρουθία. Φυλότιμος δ' ἐν γ' καὶ ι' περὶ τροφῆς τὰ μῆλα, φησί, τὰ μὲν ἐαρινὰ δυσπεπτότερα πολὺ τῶν ἀπίων καὶ τὰ ὠμὰ τῶν ὠμῶν καὶ τὰ πέπονα τῶν πεπόνων. τὰς δὲ δυνάμεις ἔχει τῶν ὑγρῶν τὰ μὲν ὀξέα καὶ μήπω πέπονα στρυφνοτέρας καὶ ποσῶς ὀξείας χυμόν τε ἀναδίδωσιν εἰς τὸ σῶμα τὸν καλούμενον ξυστικόν. καθόλου τε τὰ μῆλα τῶν ἀπίων δυσπεπτότερα εἶναι, διότι τὰ μὲν ἐλάττω φαγόντες ἧττον, τὰς δὲ
c πλείους προσαράμενοι μᾶλλον πέττομεν. ξυστικὸς δὲ γίνεται χυμὸς ἐξ αὐτῶν ὁ λεγόμενος ὑπὸ Πραξαγόρου ὑαλώδης,[3] διότι τὰ μὴ κατεργαζόμενα παχυτέρους ἕξει τοὺς χυμούς· ἀπεδείχθη δὲ καθόλου τὰ

[1] Corrupt: προσλαμβανόμενα δ' εὔστομα, εἶναι Kaibel.
[2] Kaibel adds τὰ.
[3] Coraes adds ὑαλώδης.

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[a] A Latin word (" round ") which Diphilus could not have used. For a similar case *cf.* 294 e, f.

[b] " This year's," a term properly applied to spring wheat.

to eat, are more wholesome because of their moderate astringency. Summer apples have poor juices, but autumn apples are better in this respect. The so-called *orbiculata* [a] have sweetness joined with a pleasant astringent quality, and are wholesome. The *setania*,[b] as they are called, and the *platania* [c] as well, have a good flavour and are easily passed, but are not wholesome. Those called Mordian grow best in Apollonia, also called Mordium, and resemble the orbiculate. And the Cydonian,[d] some kinds of which are also called *struthia*, are in general the most wholesome of all apples, especially when fully ripe. Glaucides says that the best of all fruits are quinces, *phaulia*,[e] and *struthia*; and Phylotimus, in the third and tenth books on *Food*, says that early spring apples are much harder to digest than pears, whether we compare green apples with green pears, or ripe apples with ripe pears. Moreover, they have the effects of liquid foods: those that are sour and not quite ripe have a greater astringency and moderate acidity, producing in the body the liquid principle called "astringent." And in general apples are less digestible than pears, as is shown by the fact that though we may eat fewer apples, we digest them less easily, whereas we may take a larger quantity of pears and digest them better. The astringent liquid produced by them, and called by Praxagoras "translucent," is explained by the fact that foods not easily digested have thicker juices; [f] but it has been demonstrated that, in

[c] *Cf. platanos*, "plane-tree"; but the meaning as applied to an apple is unknown.

[d] Quinces (*Cydonia vulgaris*), eaten raw in Greece, decidedly the best "apple" of the country.

[e] This term is applied to a coarse olive, 56 c.

[f] A proof *e contrario*.

μῆλα δυσκατεργαστότερα τῶν[1] ἀπίων, καὶ ὅτι τὰ στρυφνὰ μᾶλλον ἔτι παχυτέρους παρασκευάζειν εἴωθεν αὐτούς. τὰ δὲ χειμερινὰ τῶν μήλων τὰ μὲν κυδώνια στρυφνοτέρους, τὰ δὲ στρουθία τοὺς χυμοὺς ἐλάττους ἀναδίδωσι καὶ στρυφνοτέρους ἧττον πέττεσθαί τε μᾶλλον δύναται.

Νίκανδρος δ' ὁ Θυατειρηνὸς τὰ κυδώνια μῆλα
d στρουθία φησὶ καλεῖσθαι ἀγνοῶν. Γλαυκίδης γὰρ ἱστορεῖ ἄριστα λέγων τῶν ἀκροδρύων εἶναι μῆλα κυδώνια, φαύλια, στρουθία. κυδωνίων δὲ μήλων μνημονεύει Στησίχορος ἐν Ἑλένῃ οὕτως·

πολλὰ μὲν κυδώνια μᾶλα ποτερρίπτουν ποτὶ
δίφρον ἄνακτι,
πολλὰ δὲ μύρσινα φύλλα
καὶ ῥοδίνους στεφάνους ἴων τε κορωνίδας οὔλας.

καὶ Ἀλκμάν, ἔτι δὲ Κάνθαρος ἐν Τηρεῖ·

κυδωνίοις μήλοισιν εἰς τὰ τιτθία.[2]

καὶ Φιλήμων δ' ἐν Ἀγροίκῳ τὰ κυδώνια μῆλα στρουθία καλεῖ.

e Φύλαρχος δ' ἐν τῇ ϛ' τῶν ἱστοριῶν τὰ κυδώνιά φησι μῆλα τῇ εὐωδίᾳ καὶ τὰς τῶν θανασίμων φαρμάκων δυνάμεις ἀπαμβλύνειν. "τὸ γοῦν Φαριακὸν φάρμακον ἐμβληθέν," φησίν, "εἰς ῥίσκον ἔτι ὀδωδότα ἀπὸ τῆς τῶν μήλων τούτων συνθέσεως ἐξίτηλον γενέσθαι μὴ τηρῆσαν τὴν ἰδίαν δύναμιν. κερασθὲν γοῦν καὶ δοθὲν πιεῖν τοῖς εἰς τοῦτο ἐνεδρευθεῖσιν ἀπαθεῖς αὐτοὺς διατηρῆσαι. ἐπιγνωσθῆναι δὲ τοῦτο ὕστερον ἐξ ἀνακρίσεως τοῦ

[1] τε before τῶν deleted by Musgrave.

[2] The verse lacks meaning as it stands, but it is hardly safe to accept Meineke's ἴσα for εἰς, "equal to quinces." Supply "you may compare her."

general, apples are less digestible than pears, and that astringent substances are more apt to produce thicker juices. Thus, among winter apples, quinces produce more astringent juices, while *struthia*, having fewer juices, which therefore are less astringent, can be more readily digested.

Nicander of Thyateira says that all quinces are called *struthia*, but he is mistaken. For Glaucides makes the matter clear when he says that the best fruits are the three, quinces, *phaulia*, and *struthia*. Now quinces are mentioned by Stesichorus in the *Helen* [a] in these words: "Many a quince they threw before the throne of the king, many leaves of myrtle and chaplets of roses, and wreaths of violets twined." Alcman, too, speaks [b] of them, and Cantharus, also, in the *Tereus*: [c] "With quinces as far as the breasts." [d] Philemon is another writer who calls quinces *struthia*, in *The Rustic*.[e]

Phylarchus, in the sixth book of his *Histories*,[f] says that quinces by their fragrance can even dull the power of deadly drugs. "At any rate," he says, "when Phariac poison is put into a chest which still smells of the quinces that were stored therein it evanesces, retaining none of its peculiar properties. For when it had been mixed and given to persons against whom this poison had been secretly prepared, it left them quite unharmed. The cause was afterwards discovered on questioning the seller of

[a] *P.L.G.*[4] iii. 217.
[b] *Op. cit.* fr. 143.
[c] Kock i. 765.
[d] See critical note.
[e] Kock ii. 478.
[f] *F.H.G.* i. 336.

τὸ φάρμακον πωλήσαντος καὶ ἐπιγνόντος τὸ γενόμενον ἐκ τῆς τῶν μήλων συνθέσεως."

f "Ερμων δ' ἐν Κρητικαῖς Γλώσσαις κοδύμαλα καλεῖσθαί φησι τὰ κυδώνια μῆλα. Πολέμων δ' ἐν ε' τῶν πρὸς Τίμαιον ἄνθους γένος τὸ κοδύμαλον εἶναί τινας ἱστορεῖν. Ἀλκμὰν δὲ τὸ στρουθίον μῆλον, ὅταν λέγῃ· "μεῖον ἢ κοδύμαλον." Ἀπολλόδωρος δὲ καὶ Σωσίβιος τὸ κυδώνιον μῆλον ἀκούουσιν. ὅτι δὲ διαφέρει τὸ κυδώνιον μῆλον
82 τοῦ στρουθίου σαφῶς εἴρηκε Θεόφραστος ἐν β' τῆς ἱστορίας.

Διάφορα δὲ μῆλα γίνεται ἐν Σιδοῦντι, κώμη δ' ἐστὶν αὕτη Κορίνθου, ὡς Εὐφορίων ἢ Ἀρχύτας ἐν Γεράνῳ φησίν·

ὥριον οἷά τε μῆλον, ὅ τ' ἀργιλώδεσιν ὄχθαις
πορφύρεον ἐλαχείῃ ἐνιτρέφεται Σιδόεντι.

μνημονεύει δ' αὐτῶν καὶ Νίκανδρος ἐν Ἑτεροιουμένοις οὕτως·

αὐτίχ' ὅ γ' ἢ Σιδόεντος ἠὲ Πλείστου ἀπὸ κήπων
μῆλα ταμὼν χνοάοντα τύπους ἐνεμάσσετο Κάδμου.

b ὅτι δ' ἡ Σιδοῦς τῆς Κορίνθου ἐστὶ κώμη Ῥιανὸς εἴρηκεν ἐν α' Ἡρακλείας καὶ Ἀπολλόδωρος ὁ Ἀθηναῖος ἐν ε' περὶ νεῶν καταλόγου. Ἀντίγονος δ' ὁ Καρύστιος ἐν Ἀντιπάτρῳ φησίν·

ἦχι μοι ὡραίων πολὺ φίλτερος ἡ δ' ἀριμήλων[1]
πορφυρέων, Ἐφύρῃ τά τ' ἀέξεται ἠνεμοέσσῃ.

Φαυλίων δὲ μήλων μνημονεύει Τηλεκλείδης ἐν Ἀμφικτύοσιν οὕτως·

[1] ACE: *εἴαρι μήλων* Dobree. The translation is a makeshift, since the text is wrong, but cannot be certainly healed.

the drug, who recognized the result as due to storing the quinces with it."

Hermon,[a] in his *Cretan Glossary*, says that *kodymala* is a name for the quince. But Polemon, in the fifth book of his *Answer to Timaeus*,[b] maintains that some record the *kodymalon* as a species of flower. Alcman identifies it with the *struthium* when he says[c] "smaller than a *kodymalon*," where Apollodorus and Sosibius understand the quince. But that the quince is different from the *struthium* is plainly stated by Theophrastus in the second book of his *History*.[d]

Excellent apples also grow in Sidus (which is a village belonging to Corinth), as Euphorion or Archytas says in *The Crane*[e]: "Fair as the apple which grows red on the clay slopes of little Sidus." They are mentioned also by Nicander in *Things that Change*[f] in these words: "Forthwith he cut downy apples from the gardens of Sidus or Pheistus, and carved on them the marks of Cadmus.[g]" That Sidus is a village of Corinth is stated by Rhianus in the first book of his *Heracleia*[h] and by Apollodorus of Athens in the fifth book of the *Catalogue of Ships*.[i] And Antigonus of Carystus says, in *Antipater*,[k] "Where my love was, sweeter far than the fair red apples which grow in wind-swept Ephyra."

Phaulian apples are mentioned by Telecleides in the *Amphictyons*,[l] as follows: "O ye who are some-

[a] Hermonax, *cf.* 76 e.
[b] Frag. 43 Preller.
[c] *P.L.G.*[4] frag. 90.
[d] *Hist. Plant.* ii. 2. 5.
[e] 44 Meineke.
[f] Frag. 50 Schneider.
[g] Alphabetic signs, Καδμεῖα γράμματα.
[h] 178 Meineke.
[i] *F.G.H.* i. 457.
[k] 170 Wilamowitz.
[l] Kock i. 211; *cf.* above, 81 a, note.

ὦ τὰ μὲν κομψοί, τὰ δὲ φαυλότεροι
φαυλίων μήλων.

c καὶ Θεόπομπος ἐν Θησεῖ. Ἀνδροτίων δ' ἐν τῷ Γεωργικῷ "τὰς δὲ μηλέας," φησί, "φαυλίας καὶ στρουθίας· οὐ γὰρ ἀπορρεῖ τὸ μῆλον ἀπὸ τοῦ μίσχου τῶν στρουθιῶν· τὰς δὲ ἠρινὰς ἢ Λακωνικὰς ἢ Σιδουντίας ἢ χνοωδίας." ἐγὼ δ', ἄνδρες φίλοι, πάντων μάλιστα τεθαύμακα τὰ κατὰ[1] τὴν Ῥώμην πιπρασκόμενα μῆλα τὰ Ματιανὰ[2] καλούμενα, ἅπερ κομίζεσθαι λέγεται ἀπό τινος κώμης ἱδρυμένης ἐπὶ τῶν πρὸς Ἀκυληίᾳ Ἄλπεων. τούτων δ' οὐ πολὺ ἀπολείπεται τὰ ἐν Γάγγροις πόλει Παφλαγονικῇ.

d Ὅτι δὲ καὶ τῶν μήλων εὑρετής ἐστι Διόνυσος μαρτυρεῖ Θεόκριτος ὁ Συρακόσιος οὑτωσί πως λέγων·

μᾶλα μὲν ἐν κόλποισι Διωνύσοιο φυλάσσων,
κρατὶ δ' ἔχων λεύκαν, Ἡρακλέος ἱερὸν ἔρνος.

Νεοπτόλεμος δ' ὁ Παριανὸς ἐν τῇ Διονυσιάδι καὶ αὐτὸς ἱστορεῖ ὡς ὑπὸ Διονύσου εὑρεθέντων τῶν μήλων, καθάπερ καὶ τῶν ἄλλων ἀκροδρύων. "ἐπιμηλὶς δὲ καλεῖται," φησὶ Πάμφιλος, "τῶν ἀπίων τι γένος." Ἐσπερίδων δὲ μῆλα οὕτως καλεῖσθαί τινά φησι Τιμαχίδας ἐν δ' Δείπνων.

e καὶ ἐν Λακεδαίμονι δὲ παρατίθεσθαι τοῖς θεοῖς φησι Πάμφιλος ταῦτα· εὔοσμα δὲ εἶναι καὶ ἄβρωτα, καλεῖσθαι δ' Ἐσπερίδων μῆλα. Ἀριστοκράτης γοῦν ἐν δ' Λακωνικῶν· "ἔτι δὲ μῆλα καὶ μηλέας[3] τὰς λεγομένας ἐσπερίδας."

[1] Casaubon adds κατὰ.
[2] *Cf.* Pliny, *H.N.* xv. 49.
[3] Meineke adds μηλέας.

times fine, sometimes fouler than phaulian apples." So Theopompus in *Theseus*.[a] And Androtion in the *Farmers' Handbook* says that "apple-trees are phaulian or struthian (the fruit of the latter does not fall off from its stalk), still others are the spring-time apples, either Laconian, or Siduntian, or with downy skins." As for me, dear friends, I hold in greatest esteem the apples sold in Rome and called Matian, which are said to come from a village situated in the Alps, near Aquileia. Not much inferior to these are the apples of Gangra, a city of Paphlagonia.

That Dionysus is also the discoverer of the apple is attested by Theocritus[b] of Syracuse, in words something like these: "Storing the apples of Dionysus in the folds at my bosom, and wearing on my head white poplar, sacred bough of Heracles." And Neoptolemus the Parian, in the *Dionysiad*, records on his own authority that apples as well as all other fruits were discovered by Dionysus. "As for the *epimelis*, that is a name given to a kind of pear," according to Pamphilus. Apples of the Hesperides is a term recorded by Timachidas in the fourth book of his *Banquets*. And Pamphilus says that in Lacedaemon these are placed on the tables of the gods[c]; fragrant they are, and also not good to eat, and they are called apples of the Hesperides. Aristocrates, to cite another example, in the fourth book of his *Spartan History*[d] speaks of "apples, too, and apple-trees called Hesperid."

[a] Kock i. 738.
[b] ii. 120.
[c] At the Theoxenia, where the gods were supposed to be guests; *cf.* 137 e, 273 e, note.
[d] *F.H.G.* iv. 332.

ΠΕΡΣΙΚΑ. Θεόφραστος ἐν δευτέρῳ περὶ φυτῶν ἱστορίας λέγων περὶ ὧν ὁ καρπὸς οὐ φανερός, γράφει καὶ τάδε· "ἐπεὶ τῶν γε μειζόνων φανερὰ πάντων ἡ ἀρχή, καθάπερ ἀμυγδάλης, καρύου, βαλάνου, τῶν ἄλλων ὅσα τοιαῦτα πλὴν τοῦ Περ-
f σικοῦ, τούτου δ' ἥκιστα· καὶ πάλιν ῥόας, ἀπίου, μηλέας." Δίφιλος δ' ὁ Σίφνιος ἐν τῷ περὶ τῶν προσφερομένων τοῖς νοσοῦσι καὶ τοῖς ὑγιαίνουσίν φησι· "τὰ δὲ Περσικὰ λεγόμενα μῆλα, ὑπό τινων δὲ Περσικὰ κοκκύμηλα, μέσως ἐστὶν εὔχυλα, θρεπτικώτερα δὲ τῶν μήλων." Φυλότιμος δ' ἐν τῷ τρίτῳ περὶ τροφῆς τὸ Περσικὸν φησι λιπαρώτερον καὶ κεγχρῶδες εἶναι, χαυνότερον δ' ὑπάρχειν καὶ
83 πιεζόμενον πλεῖστον ἔλαιον ἀφιέναι.[1] Ἀριστοφάνης δ' ὁ γραμματικὸς ἐν Λακωνικαῖς Γλώσσαις τὰ κοκκύμηλά φησι τοὺς Λάκωνας καλεῖν ὀξύμαλα Περσικά, ἅ τινες ἄδρυα.

ΚΙΤΡΙΟΝ. Περὶ τούτου πολλὴ ζήτησις ἐνέπεσε τοῖς δειπνοσοφισταῖς, εἴ τίς ἐστιν αὐτοῦ μνήμη παρὰ τοῖς παλαιοῖς. Μυρτίλος μὲν γὰρ ἔφασκεν ὥσπερ εἰς αἶγας ἡμᾶς ἀγρίας ἀποπέμπων τοὺς ζητοῦντας, Ἡγήσανδρον τὸν Δελφὸν ἐν τοῖς ὑπομνήμασιν αὐτοῦ μνημονεύειν, τῆς δὲ λέξεως τὰ νῦν οὐ μεμνῆσθαι. πρὸς ὃν ἀντιλέγων ὁ
b Πλούταρχος "ἀλλὰ μὴν ἔγωγε," φησί, "διορίζομαι μηδ' ὅλως τὸν Ἡγήσανδρον τοῦτο εἰρηκέναι, δι' αὐτὸ τοῦτ' ἐξαναγνοὺς αὐτοῦ πάντα τὰ ὑπομνήματα, ἐπεὶ καὶ ἄλλος τις τῶν ἑταίρων τοῦτ' ἔχειν

[1] Meyer: ἀνιέναι ACE ; *cf.* 91 b.

[a] Not in the text as we have it. The epitomator, misled by the ambiguous term Περσικόν, has combined the account of the "Persian nut" (see 67 a) with that of the "Persian

Peaches.—Theophrastus, in the second book of the *History of Plants*,[a] discoursing on trees the fruit of which is concealed, writes as follows: "For of all the larger sorts the growth is visible at the beginning, as in the almond, walnut, acorn, and all similar fruits except the Persian nut; here it is by no means true; but again we see it in the pomegranate, pear, and apple-tree." Diphilus of Siphnos, in his work on *Food for the Invalid and the Healthy*, says: "The so-called Persian apples (by some also called Persian plums) are fairly good in flavour and more nourishing than apples." Phylotimus, in the third book of his work on *Food*, says that the Persian apple is rather fatty and mealy, also rather spongy, and when put in a press gives out a very large quantity of oil. Aristophanes the grammarian, in the *Laconian Glossary*,[b] says that the Lacedaemonians call plums "Persian sour apples," being what others [c] call *adrya*.

Citrus-fruit.—About this much questioning arose among the wiseacres at the table, whether there is any mention of it in the old writers. For Myrtilus sent the anxious seekers of our company as it were among the wild she-goats,[d] by saying that Hegesander of Delphi mentions it in his commentaries, but that he could not for the moment recall his words. In refuting him Plutarch declared: "As for myself, I am sure that Hegesander did not mean the citron at all, for I have read all his commentaries for this express purpose, since another

apple," or peach. The "oil" mentioned is from the nut, not the peach; *cf.* 83 d, note *d*.

[b] p. 188 Nauck.

[c] Sicilians, according to Hesychius. *Adrya* possibly = Hebrew *ethrog*, "citron."

[d] Equivalent to εἰς κόρακας ἀποπέμπειν, "to send to the devil," *i.e.* "reduce to silence."

οὕτω διεβεβαιοῦτο, ὁρμώμενος ἔκ τινων σχολικῶν ὑπομνημάτων ἀνδρὸς οὐκ ἀδόξου· ὥστε ὥρα σοι, φίλε Μυρτίλε, ἄλλον ζητεῖν μάρτυρα." Αἰμιλιανὸς δὲ ἔλεγεν Ἰόβαν τὸν Μαυρουσίων βασιλέα, ἄνδρα πολυμαθέστατον, ἐν τοῖς περὶ Λιβύης συγγράμμασι μνημονεύοντα τοῦ κιτρίου καλεῖσθαι φάσκειν αὐτὸ
c παρὰ τοῖς Λίβυσι μῆλον Ἑσπερικόν, ἀφ' ὧν καὶ Ἡρακλέα κομίσαι εἰς τὴν Ἑλλάδα τὰ χρύσεα διὰ τὴν ἰδέαν λεγόμενα μῆλα. τὰ δὲ τῶν Ἑσπερίδων λεγόμενα μῆλα ὅτι ἐς τοὺς Διὸς καὶ Ἥρας λεγομένους γάμους ἀνῆκεν ἡ γῆ Ἀσκληπιάδης εἴρηκεν ἐν ἑξηκοστῷ Αἰγυπτιακῶν. πρὸς τούτους ἀποβλέψας ὁ Δημόκριτος ἔφη· "εἰ μέν τι τούτων Ἰόβας ἱστορεῖ, χαιρέτω Λιβυκαῖσι βίβλοις ἔτι τε ταῖς Ἄννωνος πλάναις. ἐγὼ δὲ τὸ μὲν ὄνομα οὔ φημι κεῖσθαι τοῦ κιτρίου παρὰ τοῖς παλαιοῖς τοῦτο, τὸ δὲ πρᾶγμα ὑπὸ τοῦ Ἐρεσίου Θεοφράστου
d οὕτως λεγόμενον ἐν τῇ περὶ φυτῶν ἱστορίᾳ ἀναγκάζει με ἐπὶ τῶν κιτρίων ἀκούειν τὰ σημαινόμενα. φησὶ γὰρ ὁ φιλόσοφος ἐν τῷ τετάρτῳ τῆς περὶ φυτῶν ἱστορίας οὕτως· 'ἡ δὲ Μηδία χώρα καὶ ἡ Περσὶς ἄλλα τε ἔχει πλείω καὶ τὸ μῆλον τὸ Περσικὸν ἢ Μηδικὸν καλούμενον. ἔχει δὲ τὸ δένδρον τοῦτο φύλλον μὲν ὅμοιον καὶ σχεδὸν ἴσον τῷ τῆς[1] ἀνδράχλης καὶ καρύας, ἀκάνθας δ' οἵας ἄπιος ἢ ὀξυάκανθος, λείας δὲ καὶ ὀξείας σφόδρα καὶ ἰσχυράς. τὸ δὲ μῆλον οὐκ ἐσθίεται μέν, εὔοσμον δὲ πάνυ καὶ αὐτὸ καὶ τὰ φύλλα τοῦ δένδρου· κἂν

[1] ACE add δάφνης, not in Theophrastus.

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[a] *F.H.G.* iii. 472.
[b] *F.H.G.* iii. 306.
[c] iv. 4. 2.

friend of mine insisted, as you have done, that he knows of it, basing his assurance on some scholastic comments of a gentleman of no mean repute ; it is, therefore, high time for you, friend Myrtilus, to look for other testimony." Thereupon Aemilianus said that Juba, king of Mauretania and a very learned man, mentions the citron in his *History of Libya*,[a] asserting that among the Libyans it is called the apple of Hesperia, whence Heracles brought to Greece the apples called, from their colour, golden. As for the so-called apples of the Hesperides, Asclepiades, in the sixtieth book of his *Egyptian History*,[b] says that Earth brought them forth in honour of the "nuptials," as it was called, of Zeus and Hera. Whereupon Democritus, with a shrewd glance at them, said: "If Juba records anything of that sort, then renounce him and all his works, his Libyan history and his wanderings of Hanno as well. I maintain that the word 'citron' is not found in ancient writers, but the thing itself is described by Theophrastus of Eresus in his *History of Plants* in such a way that I am forced to understand his description as referring to the citron. For the philosopher, in the fourth book of his *History of Plants*,[c] has this to say: 'Among many other products of the land of Media and Persia there is in particular the so-called Persian or[d] Median apple. This tree has a leaf similar and pretty nearly equal in size to that of the wild-strawberry-tree and the walnut, and it has spines like the wild pear or white-thorn, but smooth and very sharp and strong. While the fruit is not eaten, it is very fragrant itself, and so also are the leaves of the tree ; and if the fruit

[d] Later distinguished: Περσικόν, "peach"; Μηδικόν, "orange" (Mod. Greek πορτογάλλι, "from Portugal").

e εἰς ἱμάτια τεθῇ τὸ μῆλον, ἄκοπα διατηρεῖ. χρήσιμον δὲ ἐπειδὰν καὶ τύχῃ τις πεπωκὼς θανάσιμον φάρμακον (δοθὲν γὰρ ἐν οἴνῳ διακόπτει τὴν κοιλίαν καὶ ἐξάγει τὸ φάρμακον) καὶ πρὸς στόματος εὐωδίαν· ἐὰν γάρ τις ἐψήσῃ ἐν ζωμῷ ἢ ἐν ἄλλῳ τινὶ τὸ εἴσω τοῦ μήλου ἐκπιέσῃ τε εἰς τὸ στόμα καὶ καταρροφήσῃ, ποιεῖ τὴν ὀσμὴν ἡδεῖαν. σπείρεται δὲ τοῦ ἦρος εἰς πρασιὰς ἐξαιρεθὲν τὸ σπέρμα διειργασμένας ἐπιμελῶς· εἶτ' ἄρδεται διὰ τετάρτης
f ἢ πέμπτης ἡμέρας. ὅταν δὲ ἁδρὸν ᾖ, διαφυτεύεται πάλιν τοῦ ἔαρος εἰς χωρίον μαλακὸν καὶ ἔφυδρον καὶ οὐ λίαν λεπτόν. φέρει δὲ τὰ μῆλα πᾶσαν ὥραν· τὰ μὲν γὰρ ἀφῄρηται, τὰ δ' ἀνθεῖ, τὰ δ' ἐκπέττει. τῶν δ' ἀνθῶν ὅσα ἔχει καθάπερ ἡλακάτην ἐκ μέσου τινὰ ἐξέχουσαν, ταῦτά ἐστι γόνιμα· ὅσα δὲ μή, ἄγονα.' κἀν τῷ πρώτῳ δὲ τῆς αὐτῆς πραγματείας τὰ περὶ τῆς ἡλακάτης καὶ τῶν γονίμων εἴρηκεν. ἐκ τούτων ἐγὼ κινούμενος, ὦ ἑταῖροι, ὧν φησιν ὁ Θεόφραστος περὶ χρόας, περὶ ὀδμῆς, περὶ φύλλων, τὸ κιτρίον εἶναι λέγεσθαι πεπίστευκα, καὶ μηδεὶς ὑμῶν θαυμαζέτω εἴ φησιν μὴ ἐσθίεσθαι αὐτό, ὁπότε γε καὶ μέχρι τῶν κατὰ τοὺς πάππους
84 ἡμῶν χρόνων οὐδεὶς ἤσθιεν, ἀλλ' ὡς τι μέγα κειμήλιον ἀπετίθεντο ἐν ταῖς κιβωτοῖς μετὰ τῶν ἱματίων.

"Ὅτι δ' ὄντως ἐκ τῆς ἄνω χώρας ἐκείνης κατέβη εἰς τοὺς Ἕλληνας τὸ φυτὸν τοῦτο, ἔστιν εὑρεῖν λεγόμενον καὶ παρὰ τοῖς τῆς κωμῳδίας ποιηταῖς, οἳ καὶ περὶ μεγέθους αὐτῶν τι λέγοντες τῶν κιτρίων μνημονεύειν φαίνονται. Ἀντιφάνης μὲν ἐν Βοιωτίδι[1]·

[1] Βοιωτίδι Kock: Βοιωτίῳ ACE.

be placed among garments, it keeps them free of moths. It is also useful when one has by chance drunk a deadly poison (for as a dose in wine it upsets the stomach and brings up the poison), and it also sweetens the breath; for if the pulp of the fruit be cooked in broth or anything else, or squeezed and sucked into the mouth, it makes the breath sweet. The seed is taken out and sown in springtime in beds which have been carefully prepared; it is then watered every three or four days; when the plant is well up, it is transplanted in the spring to soft, moist ground not too thin-soiled. It bears its fruit at all seasons; for when some have been plucked, others are in blossom, and others again are ripening. Those blossoms which have a kind of distaff[a] projecting from the centre are fertile, but those which have none are infertile.' Again, in the first book of the same work,[b] he gives the facts about the distaff and the fertile blossoms. Impelled, therefore, my friends, by this description which Theophrastus gives of the colour, fragrance, and leaves, I am convinced that the citron is meant; and let none of you be surprised that he says it is not eaten, because even down to our grandfathers' time no one would eat it, but they laid it away like some precious heirloom in their chests along with the clothes.

"Now, that this plant really came into Greece from the inland region of Asia may be found mentioned in the poets of comedy; speaking of their size, it is plain that they have the citron in mind. Thus Antiphanes, in *The Boeotian Woman*[c]: 'A. It is silly

[a] The pistil. [b] *Hist. Plant.* i. 13. 4. [c] Kock ii. 35.

καὶ περὶ μὲν ὄψου γ' ἠλίθιον τὸ καὶ λέγειν
ὥσπερ πρὸς ἀπλήστους. ἀλλὰ ταυτὶ λάμβανε,
b παρθένε, τὰ μῆλα. Β. καλά γε. Α. καλὰ δῆτ',
ὦ θεοί·
νεωστὶ γὰρ τὸ σπέρμα τοῦτ' ἀφιγμένον
εἰς τὰς Ἀθήνας ἐστὶ παρὰ τοῦ βασιλέως.
Β. παρ' Ἐσπερίδων ὤμην σε,[1] νὴ τὴν Φωσφόρον,
φήσειν[2] τὰ χρυσᾶ μῆλα ταῦτ' εἶναι· τρία
μόνον ἐστίν. Α. ὀλίγον τὸ καλόν ἐστι πανταχοῦ
καὶ τίμιον.

Ἔριφος δ' ἐν Μελιβοίᾳ αὐτὰ ταῦτα τὰ ἰαμβεῖα
προθεὶς ὡς ἴδια τὰ τοῦ Ἀντιφάνους ἐπιφέρει·

Β. παρ' Ἐσπερίδων ὤμην σε,[1] νὴ τὴν Ἄρτεμιν,
c φήσειν[2] τὰ χρυσᾶ μῆλα ταῦτ' εἶναι· τρία
μόνον ἐστίν. Α. ὀλίγον τὸ καλόν ἐστι πανταχοῦ
καὶ τίμιον. Β. τούτων μὲν ὀβολόν, εἰ πολύ,
τίθημι· λογιοῦμαι γάρ. Α. αὗται δὲ ῥόαι.
Β. ὡς εὐγενεῖς. Α. τὴν γὰρ Ἀφροδίτην ἐν Κύπρῳ
δένδρον φυτεῦσαι τοῦτό φασιν ἓν μόνον.
Β. Βέρβεια[3] πολυτίμητε· κᾆτα τρεῖς μόνας
καὶ τάσδ' ἐκόμισας; Α. οὐ γὰρ εἶχον πλείονας.

"Τούτοις εἴ τις ἀντιλέγειν ἔχει ὅτι μὴ τὸ νῦν
κιτρίον λεγόμενον σημαίνεται, σαφέστερα μαρ-
τύρια παρατιθέσθω· καίτοι καὶ Φαινίου τοῦ Ἐρε-
d σίου ἔννοιαν ἡμῖν διδόντος μήποτε ἀπὸ τῆς κέδρου
τὸ κεδρίον ὠνόμασται. καὶ γὰρ τὴν κέδρον φησὶν
ἐν πέμπτῳ περὶ φυτῶν ἀκάνθας ἔχειν περὶ τὰ
φύλλα. ὅτι δὲ τὸ αὐτὸ τοῦτο καὶ περὶ τὸ κιτρίον
ἐστὶ παντὶ δῆλον.

[1] Kaibel: γε ACE. [2] Kaibel: φησὶ A, φησὶν CE.
[3] Βέρβεια Kock: βερβεαι A.

even to mention a dainty tid-bit to persons who are virtually insatiable. However, take these apples, my girl.—B. They are fine, indeed.—A. Fine? Ye gods, I should say so! For the seed of this fruit has only just arrived in Athens from the great king.—B. I thought, by the Goddess of Light,[a] you were going to say these golden apples came from the Hesperides, since there are only three of them.—A. The fair is rare always, and everywhere dear.' And Eriphus in the *Meliboea*, after prefixing these very iambics of Antiphanes as though they were his own, continues: [b] ' B. I thought, by Artemis, you were going to say these golden apples came from the Hesperides, since there are only three.—A. The fair is rare always, and everywhere dear.—B. I'll give an obol for them, at the most. For I will count the cost.—A. And here are pomegranates.—B. How nice they are!—A. Ay, for they say this was the one and only tree that Aphrodite planted in Cyprus.—B. Worshipful Berbeia [c]! And so you brought with you only those three?—A. Yes, for I could get no more.'

" If to this anyone objects that what is to-day called a citron is not meant here, let plainer testimony be cited, although Phaenias of Eresus offers us the suggestion that possibly the juniper-berry (*kedrion*) is intended, from *kedros* (" cedar "). For the cedar, he says, in the fifth book on *Plants*,[d] also has spines round the leaves. But that this is also true of the citron is known to all.

[a] Artemis-Hecate, of the underworld, which was commonly thought to be in the west.

[b] Kock ii. 429.

[c] Perhaps an epithet of Cyprian Aphrodite. Pauly-Wissowa i. 2759. See critical note.

[d] *F.H.G.* ii. 301.

"'Ὅτι δὲ καὶ προλαμβανόμενον τὸ κιτρίον πάσης τροφῆς ξηρᾶς τε καὶ ὑγρᾶς ἀντιφάρμακόν ἐστι παντὸς δηλητηρίου εὖ οἶδα, μαθὼν παρὰ πολίτου ἐμοῦ πιστευθέντος τὴν τῆς Αἰγύπτου ἀρχήν. οὗτος
e κατεδίκασέ τινας γενέσθαι θηρίων βορὰν κακούργους εὑρεθέντας, καὶ ἔδει αὐτοὺς ἀσπίσι τοῖς[1] ζώοις παραβληθῆναι. εἰσιοῦσι δὲ αὐτοῖς εἰς τὸ τοῖς λῃσταῖς εἰς τιμωρίαν ἀποδεδειγμένον θέατρον κατὰ τὴν ὁδὸν κάπηλίς τις γυνὴ κατ' ἔλεον ἔδωκεν οὗ μετὰ χεῖρας εἶχεν ἐσθίουσα κιτρίου, καὶ λαβόντες ἔφαγον καὶ μετ' οὐ πολὺ παραβληθέντες πελωρίοις καὶ ἀγριωτάτοις ζώοις ταῖς ἀσπίσι
f δηχθέντες οὐδὲν ἔπαθον. ἀπορία δὲ κατέσχε τὸν ἄρχοντα. καὶ τὸ τελευταῖον ἀνακρίνων τὸν αὐτοὺς φυλάττοντα στρατιώτην εἴ τι ἔφαγον ἢ ἔπιον, ὡς ἔμαθε κατὰ ταὐτὸν[2] ἐξ ἀκεραίου τὸ κιτρίον δεδομένον, τῇ ἐπιούσῃ τῶν ἡμερῶν τῷ μὲν πάλιν ἐκέλευσε δοθῆναι κιτρίου, τῷ δ' οὔ· καὶ ὁ μὲν φαγὼν δηχθεὶς οὐδὲν ἔπαθεν, ὁ δὲ παραυτίκα πληγεὶς ἀπέθανε. δοκιμασθέντος οὖν διὰ πολλῶν τοῦ τοιούτου εὑρέθη τὸ κιτρίον ἀντιφάρμακον
85 παντὸς δηλητηρίου φαρμάκου. ἐὰν δέ τις ἐν μέλιτι Ἀττικῷ ὅλον κιτρίον ὡς ἔχει φύσεως συνεψήσῃ μετὰ τοῦ σπέρματος, διαλύεται μὲν ἐν τῷ μέλιτι, καὶ ὁ ἀπ' αὐτοῦ λαμβάνων ἕωθεν δύο ἢ τρεῖς δακτύλους οὐδ' ὁτιοῦν ὑπὸ φαρμάκου πείσεται. τούτοις εἴ τις ἀπιστεῖ, μαθέτω καὶ παρὰ Θεοπόμπου τοῦ Χίου, ἀνδρὸς φιλαλήθους καὶ πολλὰ χρήματα καταναλώσαντος εἰς τὴν περὶ τῆς ἱστορίας ἐξέτασιν ἀκριβῆ. φησὶ γὰρ οὗτος ἐν τῇ ὀγδόῃ

[1] ἀσπίσι τοῖς Meyer: ἅπασι τοῖς A.

[2] Kaibel: τὸ αὐτὸν A. The words κατὰ . . . ἀκεραίου should probably be read after ἡμερῶν, and are so translated.

"I am well aware, too, that when the citron is eaten before any food, dry or liquid, it is an antidote to every poisonous ingredient; I learned this from a townsman of mine who was entrusted with the governorship of Egypt. He had sentenced some convicted criminals to be the prey of wild beasts, and they were to be thrown among the creatures called asps. As they were entering the theatre assigned for the punishment of the robbers, a peddler-woman in the street gave them in pity some of the citron which she was holding in both hands and which she was eating. They took it and ate, and when, after a short time, they were thrown among those cruel and monstrous creatures, the asps, they received no injury when bitten. Perplexity seized the magistrate, and finally he questioned the soldier who guarded them to see whether they had eaten or drunk anything; when he learned that the citron had been given them, he ordered next day that a piece of citron should be given, exactly as before, to one convict, but not to the other, and the one who ate suffered no injury when bitten by the reptiles, but the other died the moment he was struck. And so, since the same result has been attested in many instances, the citron has been proved to be an antidote to every poison. Again, if one boil a whole citron in its natural state, seeds and all, in some Attic honey, it is dissolved in the honey, and anyone who takes two or three 'fingers' of it in the morning will not be harmed in any way by poison. If one doubts this, let him learn also from Theopompus of Chios, a man devoted to the truth, who has spent much money in the accurate investigation of history.

b καὶ τριακοστῇ τῶν ἱστοριῶν περὶ Κλεάρχου διηγούμενος τοῦ Ἡρακλεωτῶν τῶν ἐν τῷ Πόντῳ τυράννου, ὡς βιαίως ἀνῄρει πολλοὺς καὶ ὡς τοῖς πλείστοις ἐδίδου ἀκόνιτον πιεῖν· 'ἐπειδὴ οὖν,' φησί, 'πάντες ἔγνωσαν τὴν τοῦ φαρμάκου ταύτην φιλοτησίαν, οὐ προῄεσαν τῶν οἰκιῶν πρὶν φαγεῖν πήγανον· τοῦτο γὰρ τοὺς προφαγόντας μηδὲν πάσχειν πίνοντας τὸ ἀκόνιτον· ὃ καὶ κληθῆναί φησι διὰ τὸ φύεσθαι ἐν τόπῳ Ἀκόναις καλουμένῳ ὄντι περὶ τὴν Ἡράκλειαν.'"

c Ταῦτ' εἰπόντος τοῦ Δημοκρίτου θαυμάσαντες οἱ πολλοὶ τὴν τοῦ κιτρίου δύναμιν ἀπῄσθιον ὡς μὴ πρότερον φαγόντες ἢ πιόντες τι. Πάμφιλος δ' ἐν ταῖς Γλώσσαις Ῥωμαίους φησὶν αὐτὸ κίτρον καλεῖν.

Ἐξῆς δὲ τοῖς προειρημένοις κατ' ἰδίαν ἐπεισενεχθέντων ἡμῖν πολλῶν ὀστρέων καὶ τῶν ἄλλων ὀστρακοδέρμων σχεδὸν τὰ πλεῖστα αὐτῶν μνήμης ἠξιωμένα παρ' Ἐπιχάρμῳ ἐν Ἥβας Γάμῳ εὑρίσκω διὰ τούτων·

ἄγει δὲ παντοδαπὰ κογχύλια,
λεπάδας, ἀστάκους,[1] κραβύζους, κικιβάλους, τηθυνάκια,
d . . . . βαλάνους, πορφύρας, ὄστρεια συμμεμυκότα,
τὰ διελεῖν μέν ἐστι χαλεπά, καταφαγῆμεν δ' εὐμαρέα·
μύας ἀναρίτας τε κάρυκάς τε καὶ σκιφύδρια,
τὰ γλυκέα μέν ἐντ' ἐπέσθειν, ἐμπαγῆμεν δ' ὀξέα,
τούς τε μακρογογγύλους σωλῆνας· ἃ μέλαινά τε

[1] Gulick: ἀσπέδους, a *vox nihili*, ACE.

He, namely, in his account of Clearchus, tyrant of Heraclea in Pontus, contained in the thirty-eighth book of his *Histories*,[a] tells how he forcibly put to death many persons, giving most of them aconite to drink. 'When then,' he says, 'all had come to know this poisonous loving-cup of his, they never went out of doors without eating rue; for those who eat this beforehand are not in the least injured by drinking aconite, which, he says, received its name because it grew in a place called Aconae, near Heracleia.'"

When Democritus had ended these remarks, most of the company expressed their wonder at the effects of the citron, and ate it up as though they had not touched any food or drink before. Pamphilus, in the *Dialect Dictionary*, says that the Romans call it *citrus*.

Following the dishes just described, there were brought in for us separately plates of oysters in quantity, as well as other testaceous foods. Most of them, practically, I find have been thought worthy of mention by Epicharmus in the *Marriage of Hebe*[b]: "He brings all sorts of shell-fish—limpets, lobsters, crabs, owl-fish, whelks . . . barnacles, purple-shells, oysters tight-closed (to open them is no easy matter, but to eat them is easy enough), mussels, snails, periwinkles, and suckers (which are sweet to eat forthwith, but too acrid when preserved), and the long, round razor-fish; also the blackshell, to gather

[a] *F.H.G.* i. 311.

[b] Kaibel 98. The κράβυζοι, κικίβαλοι, and τηθυνάκια are unidentified mollusks.

κόγχος, ἅπερ κογχοθηρᾶν παισίν ἐστ' ἰσωνία[1]·
θάτεραι δὲ γάιαι κόγχοι τε κἀμαθίτιδες,
e ταὶ κακοδόκιμοι τε κἠύωνοι, τὰς ἀνδροφυκτίδας
πάντες ἄνθρωποι καλέονθ', ἁμὲς δὲ λεύκας τοὶ θεοί.

Ἐν δὲ Μούσαις γράφεται ἀντὶ τοῦ

κόγχος, ἅπερ κογχοθηρᾶν παισίν ἐστ' ἰσωνία[2]

κόγχος, ἂν τέλλιν καλέομες· ἐστὶ δ' ἄδιστον κρέας.

τὴν τελλίναν δὲ λεγομένην ἴσως δηλοῖ, ἣν Ῥωμαῖοι μίτλον ὀνομάζουσι. μνημονεύων δ' αὐτῆς Ἀριστοφάνης ὁ γραμματικὸς ἐν τῷ περὶ τῆς ἀχνυμένης σκυτάλης συγγράμματι ὁμοίας φησὶν εἶναι τὰς
f λεπάδας ταῖς καλουμέναις τελλίναις. Καλλίας δ' ὁ Μιτυληναῖος ἐν τῷ περὶ τῆς παρ' Ἀλκαίῳ λεπάδος παρὰ τῷ Ἀλκαίῳ φησὶν εἶναι ᾠδὴν ἧς ἡ ἀρχή·

πέτρας καὶ πολιᾶς θαλάσσας τέκνον,

ἧς ἐπὶ τέλει γεγράφθαι·

ἐκ δὲ παίδων[3] χαύνοις φρένας ἁ θαλασσία λεπάς.

ὁ δ' Ἀριστοφάνης γράφει ἀντὶ τοῦ λεπὰς χέλυς, καί φησιν οὐκ εὖ Δικαίαρχον ἐκδεξάμενον λέγειν τὰς λεπάδας· τὰ παιδάρια δὲ ἡνίκ' ἂν εἰς τὸ στόμα λάβωσιν, αὐλεῖν ἐν ταύταις καὶ παίζειν, καθάπερ καὶ παρ' ἡμῖν τὰ σπερμολόγα τῶν παιδαρίων ταῖς
86 καλουμέναις τελλίναις, ὡς καὶ Σώπατρός φησιν ὁ φλυακογράφος ἐν τῷ ἐπιγραφομένῳ δράματι Εὐβουλοθεομβρότῳ·

ἀλλ' ἴσχε· τελλίνης γὰρ ἐξαίφνης μέ τις
ἀκοὰς μελῳδὸς ἦχος εἰς ἐμὰς ἔβη.

[1] Kaibel: ἐστρισώνια ACE.
[2] κόγχος . . . ἰσωνία supplied by Bergk.
[3] Ahrens: ἐκλεπάδιον A.

which brings fair profit to children ; and on the other side are land-snails and sand-snails, which are held in poor esteem and are cheap, and which all mortals call *androphyctides* (' man-shy '), but we gods call *whites*."

But in the *Muses*,[a] instead of the line " the shell, to gather which brings fair profit to children," is written " the shell which we call *tellis* (' long mussel ') ; and its meat is very pleasant." In what he says of the *tellinê* he probably means what the Romans call *mitulus* (" mussel "). Aristophanes the grammarian, who mentions it in the tract on *The Broken Scroll*,[b] says that limpets are similar to the so-called *tellinae*. And Callias of Mitylene, on the word limpet in Alcaeus, says that there is an ode in the collection of Alcaeus's works which begins,[c] " Child of the rocks and of the hoary sea," and at the end of it is written : " Limpet of the sea, swell the hearts of children." But Aristophanes writes " tortoise " in place of " limpet," and declares that Dicaearchus was mistaken in accepting " limpets " here ; he adds that when children put them to their mouths, they blow into them like pipes and play tunes with them, precisely as our idle gamins play upon what we call *tellinae* (" sea-snails "). So also Sopater, the writer of farces, says in the play entitled *Eubulus the God-man*[d] : " But stay ! for suddenly a melodious sound from a sea-snail has come to my

[a] Kaibel 98.

[b] p. 274 Nauck, commenting on a phrase in Archilochus, *P.L.G.*[4] frag. 89. For *σκυτάλη cf.* Athen. 451 d.

[c] *P.L.G.*[4] frag. 51. [d] Kaibel 193.

πάλιν δ' ὁ Ἐπίχαρμος ἐν Πύρρᾳ καὶ Προμαθεῖ φησι·

τὰν τέλλιν μάν, τὸν ἀναρίταν θᾶσαι[1] δὴ καὶ λεπὰς ὅσσα.

παρὰ Σώφρονι δὲ κόγχοι μελαινίδες λέγονται· "μελαινίδες γάρ τοι νισοῦντι ἐμὶν ἐκ τοῦ μικροῦ λιμένος." ἐν δὲ τῷ ἐπιγραφομένῳ Ὠλιεὺς τὸν
b ἀγροιώταν χηράμβας ὀνομάζει. καὶ Ἀρχίλοχος δὲ τῆς χηράμβης μέμνηται, τοῦ δ' ἀναρίτου Ἴβυκος. καλεῖται δ' ὁ ἀναρίτης καὶ ἀνάρτας. κοχλιῶδες δὲ ὂν τὸ ὄστρεον προσέχεται ταῖς πέτραις ὥσπερ αἱ λεπάδες. Ἡρώνδας δ' ἐν Συνεργαζομέναις·

προσφὺς ὅκως τις χοιράδων ἀναρίτης.

Αἰσχύλος δ' ἐν Πέρσαις τις ἀνηρει[2] τοὺς "νήσους νηριτοτρόφους" εἴρηκεν. Ὅμηρος δὲ τῶν τηθέων μέμνηται.

Διοκλῆς δ' ὁ Καρύστιος ἐν τοῖς Ὑγιεινοῖς κράτιστά φησιν εἶναι τῶν κογχυλίων πρὸς διαχώρησιν
c καὶ οὔρησιν μύας, ὄστρεα, κτένας, χήμας. Ἄρχιππος δ' ἐν Ἰχθύσι·

λεπάσιν, ἐχίνοις, ἐσχάραις, βελόναις τε τοῖς κτεσίν τε·

ῥωμαλεώτερα δὲ τῶν κογχυλίων φησὶν εἶναι ὁ Διοκλῆς κόγχας, πορφύρας, κήρυκας. περὶ δὲ τῶν κηρύκων ὁ Ἄρχιππος τάδε λέγει·

κῆρυξ θαλάσσης τρόφιμος, υἱὸς πορφύρας.

[1] Kaibel: *κἄν τις ἑλλήνων τὸν ἀνδρι τᾶν θασαι* A.

[2] The phrase does not occur in the *Persians*, and *ἀνηρει* is corrupt: Hecker *ἐν Περραιβίσιν* (*Perrhaebian Women*) *ἀντὶ τοῦ ἀνηριτοτρόφους*, *i.e.* "instead of 'islands nurturing the *anerites*' he has 'islands nurturing the *nerites*.'"

ears." And again Epicharmus, in *Pyrrha and Prometheus*,[a] says: "See now the sea-snail and the nereid, and how big the limpet is!" In Sophron[b] conchs are called *melaenides* ("black-shells"): "For *melaenides*, you may be sure, will come to me from the little harbour." But in the mime entitled *Fisher and Farmer*[c] he calls them *cherambae*. Archilochus[d] also mentions the *cherambe*, Ibycus,[e] the nereid. The nereid (*anaritês*) is also called *anartas*. The oyster, being a mollusk, clings to rocks like the limpet. And Herondas, in *Women at work together*,[f] has "clinging like an *anaritês* ('nereid') to the reefs." So Aeschylus, in the *Persians*,[g] has the phrase "islands where the nereids feed." Homer mentions *tethea*.[h]

Diocles of Carystus, in his *Hygiene*, says that the best shell-fish, for digestion and for the kidneys, are mussels, oysters, scallops, and cockles. And Archippus in *The Fishes*[i] has "with limpets, sea-urchins, eschars, garfish, and scallops." Of shell-fish the kinds more conducive to strength, Diocles says, are snails, purple-shells, and periwinkles. Concerning the last Archippus has the following:[i] "Periwinkle, nursling of the sea, son of purple-shell."

[a] Kaibel 112. [b] Kaibel 170.
[c] Kaibel 162. [d] *P.L.G.*[4] frag. 198.
[e] *P.L.G.*[4] frag. 22. [f] Frag. 2 Bergk, 11 Nairn.
[g] See critical note, and *T.G.F.*[2] 90.
[h] Commonly translated "oysters," *Iliad* xvi. 747, but seemingly related to the *Ascidia*.
[i] Kock i. 683. The ἐσχάραι mentioned remain unidentified. Kock reads ἐσχάροις (Athen. 330 a), but they are not mollusks.

Σπεύσιππος δ' ἐν β' Ὁμοίων παραπλήσια εἶναι κήρυκας, πορφύρας, στραβήλους, κόγχους. τῶν στραβήλων μνημονεύει καὶ Σοφοκλῆς ἐν Καμικοῖς οὕτως·

d ἁλίας στραβήλου τῆσδε, τέκνον, εἴ τινα
δυναίμεθ' εὑρεῖν[1] . . .

Ἔτι δ' Σπεύσιππος ἑξῆς πάλιν ἰδίᾳ καταριθμεῖται κόγχους, κτένας, μῦς, πίννας, σωλῆνας, καὶ ἐν ἄλλῳ μέρει ὄστρεα, λεπάδας. Ἀραρὼς δὲ Καμπυλίωνί φησιν·

τὰ κομψὰ μὲν[2] δὴ ταῦτα νωγαλεύματα,
κόγχαι τε καὶ σωλῆνες αἵ τε καμπύλαι
καρῖδες ἐξήλλοντο δελφίνων δίκην.

e Σώφρων δ' ἐν Μίμοις· "τίνες δ' ἐντί ποκα, φίλα, τοίδε τοὶ μακρογόγγυλοι[3]; β. σωλῆνές θην τοῦτοί γα, γλυκύκρεον κογχύλιον, χηρᾶν γυναικῶν λίχνευμα." τῶν δὲ πιννῶν μνημονεύει Κρατῖνος ἐν Ἀρχιλόχοις·

ἡ μὲν δὴ πίννῃσι καὶ ὀστρείοισιν ὁμοίη.

Φιλύλλιος δ' ἢ Εὔνικος ἢ Ἀριστοφάνης ἐν Πόλεσι·

πουλυπόδειον, σηπιδάριον, κάραβον, ἀστακόν, ὄστρειον,
χήμας, λεπάδας, σωλῆνας, μῦς, πίννας, κτένας ἐκ Μιτυλήνης·
αἴρετ' ἀνθρακίδας, τρίγλη, σαργός, κεστρεύς, πέρκη, κορακῖνοι.

f Ἀγίας δὲ καὶ Δερκύλος ἐν Ἀργολικοῖς τοὺς στρα-

[1] Nauck adds ὃς διείρειεν λίνον, "to pass a string through."
[2] μὲν added from 47 d. [3] Kaibel: μακραὶ κόγχαι A.

Speusippus, in the second book of *Similars*, says that periwinkles, purple-shell, twisted snails, and conchs resemble each other. The twisted snails are mentioned also by Sophocles in the *Camicians* [a] thus: "Of this twisted snail from the sea—if, my child, we could find someone [to string it]."

Again, Speusippus enumerates in order the conchs, scallops, mussels, pinnas, and razor-fish, by themselves, and in another class, the oysters and limpets. And Araros, in *The Hunchback*,[b] says: "These, then, were the tasty dainties—snails and razor-fish, and the wriggling shrimps leaped forth like dolphins." Sophron in the *Mimes* [c]: "A. What in the world, my dear, are these long cylinders?—B. They are razor-fish, to be sure, a sweet-meated shell-fish, which widowed women eagerly desire." The pinna is mentioned by Cratinus in the *Archilochi* (*Satirists*) [d]: "This, to be sure, is like a pinna or an oyster." Philyllius (or it may be Eunicus or Aristophanes), in the *Island-Towns*,[e] says: "A tiny polyp and a squid, a crayfish, lobster, oyster, cockles, limpets, razor-fish, mussels, pinnas, scallops from Mitylene; bring small fry—red mullet, sargue, grey mullet, sea-perch, crow-fish." [f] Agias and Dercylus, in the

[a] *T.G.F.*[2] 201. See critical note.
[b] Kock ii. 217; *cf.* 47 d. [c] Kaibel 158.
[d] Kock i. 14. [e] Kock i. 785.
[f] A black perch of the Nile, named from the raven (κόραξ).

βήλους ἀστραβήλους ὀνομάζουσι, μνημονεύοντες αὐτῶν ὡς ἐπιτηδείων ὄντων εἰς τὸ σαλπίζειν.

Τὰς δὲ κόγχας ἔστιν εὑρεῖν λεγομένας καὶ θηλυκῶς καὶ ἀρσενικῶς. Ἀριστοφάνης Βαβυλωνίοις·

ἀνέχασκον εἷς ἕκαστος ἐμφερέστατα
87 ὀπτωμέναις κόγχαισιν ἐπὶ τῶν ἀνθράκων.

Τηλεκλείδης δ' ἐν Ἡσιόδοις κόγχη φησὶ διελεῖν. καὶ Σώφρων γυναικείοις· "αἳ γα μὰν κόγχαι, ὥσπερ αἳ κ' ἐξ ἑνὸς κελεύματος, κεχάναντι ἁμῖν πᾶσαι, τὸ δὲ κρῆς ἑκάστας ἐξέχει." ἀρσενικῶς δ' Αἰσχύλος ἐν Ποντίῳ Γλαύκῳ·

κόγχοι μύες κῶστρεια.

Ἀριστώνυμος Θησεῖ·

κόγχος ἦν βαπτῶν αὐλῶν ὁμοίως.[1]

b παραπλησίως δ' εἴρηκε καὶ Φρύνιχος Σατύροις.

Ἱκέσιος δὲ ὁ Ἐρασιστράτειος τῶν χημῶν φησι τὰς μὲν τραχείας λέγεσθαι, τὰς δὲ βασιλικάς. καὶ τὰς μὲν τραχείας καὶ κακοχύλους εἶναι, ὀλιγοτρόφους, εὐεκκρίτους, χρῆσθαι δὲ αὐταῖς καὶ δελέασι τοὺς πορφυρευομένους· τῶν δὲ λείων κατὰ τὰ μεγέθη καὶ τὰς διαφορὰς εἶναι κρατίστας. Ἡγήσανδρος δ' ἐν ὑπομνήμασι τὰς τραχείας φησὶ κόγχας ὑπὸ μὲν Μακεδόνων κωρύκους καλεῖσθαι, ὑπὸ δὲ Ἀθηναίων κριούς.

c Τὰς δὲ λεπάδας ὁ Ἱκέσιος τῶν προειρημένων εὐεκκρίτους μᾶλλον εἶναι, τὰ δ' ὄστρεα ἀτροφώτερά τε τούτων καὶ πλήσμια εὐεκκριτώτερά τε.[2]

[1] βαπτῶν αὐλῶν ὁμοίως Ludwich : βαπτῶν ἄλλων ACE.
[2] ACE add τούτων.

History of Argolis,[a] call the twisted snails *astrabeli*, and mention them for their usefulness in blowing as horns.

The word conch may be found either as a feminine or a masculine. Aristophanes in the *Babylonians*[b]: "Every one of them began to open his mouth wide, like conchs (*conchae*) baking on the coals." And Telecleides, in the *Hesiods*,[c] has "a conch (*concha*) to crack." So, too, Sophron in *Mimes of Women*[d]: "Why! all the conchs, as at a single command, open wide for us, and the flesh of each one pokes out." But Aeschylus has it masculine in the *Sea Glaucus*[e]: "conchs (*conchi*), mussels, and oysters." Aristonymus in *Theseus*,[f] in the same gender: "There was a conch (*conchus*) like soused pipe-mussels." In the same way Phrynichus also uses the word in the *Satyrs*.[g]

Hicesius, the disciple of Erasistratus, says that some cockles are called rough, others are called regal. The rough are also of poor flavour and afford little nourishment, but are easily passed; purple-fishers use them also for bait; of the smooth varieties, on the other hand, their excellence increases with their size. Hegesander, in the *Commentaries*,[h] says that the rough-shelled conchs are called "sacks" by the Macedonians, but "rams" by the Athenians.

Hicesius further says that limpets are most easily digested of all the varieties of sea-food mentioned above; oysters are less nourishing than they, but are filling and rather easy to digest. "Scallops are more

[a] *F.H.G.* iv. 386, 292.
[b] Kock i. 409.
[c] Kock i. 214.
[d] Kaibel 158.
[e] *T.G.F.*[2] 13.
[f] Kock i. 668.
[g] Kock i. 383.
[h] *F.H.G.* iv. 420.

"οἱ δὲ κτένες τροφιμώτεροι μέν εἰσι, κακοχυλότεροι δὲ καὶ δυσεκκριτώτεροι. τῶν δὲ μυῶν οἱ μὲν Ἐφέσιοι καὶ οἱ τούτοις ὅμοιοι τῇ εὐχυλίᾳ τῶν μὲν κτενῶν βελτίονες, τῶν δὲ χημῶν λειπόμενοι· οὐρητικώτεροι δὲ μᾶλλον ἢ ἐπὶ τὴν κοιλίαν φερόμενοι. εἰσὶ δ' αὐτῶν ἔνιοι καὶ σκιλλώδεις κακόχυλοί τε καὶ πρὸς τὴν γεῦσιν ἀπειθεῖς. οἱ δ' d ἐλάσσονες τούτων καὶ δασεῖς ἔξωθεν οὐρητικώτεροι μέν εἰσι καὶ εὐχυλότεροι τῶν σκιλλωδῶν, ἀτροφώτεροι δέ, διά τε τὸ μέγεθος καὶ τῷ γένει ὄντες τοιοῦτοι. οἱ δὲ τῶν κηρύκων τράχηλοι εὐστόμαχοί τέ εἰσι καὶ ἀτροφώτεροι μυῶν τε καὶ χημῶν καὶ κτενῶν· τοῖς δ' ἀσθενῆ τὸν στόμαχον ἔχουσι καὶ μὴ ῥᾳδίως ἀποδιωθοῦσι τὴν τροφὴν εἰς τὸ κύτος τῆς κοιλίας χρήσιμοι, δύσφθαρτοί τε[1] ὄντες. τὰ γὰρ ὁμολογουμένως εὔπεπτα κατὰ τοὐναντίον ἀλλότρια τῆς διαθέσεως ταύτης ἐστίν, e εὐχερῶς διαφθειρόμενα διὰ τὸ ἁπαλὰ καὶ εὐδιάλυτα εἶναι. ὅθεν αἱ μήκωνες αὐτῶν πρὸς μὲν τὰς τῶν στομάχων εὐτονίας οὐκ εὐθετοῦσι. πρὸς δὲ τὴν τῆς κοιλίας ἀσθένειαν χρήσιμοι. τροφιμώτεραι δὲ τούτων εἰσὶ καὶ ἀπολαυστικώτεραι αἱ τῆς πορφύρας μήκωνες, πλὴν σκιλλωδέστεραι ὑπάρχουσι· καὶ γὰρ ὅλον τὸ κογχύλιον τοιοῦτόν ἐστιν. ἴδιον δὲ καὶ ταύταις καὶ τοῖς σωλῆσι παρέπεται τὸ ἑψομέναις παχὺν ποιεῖν τὸν ζωμόν. ἑψόμενοι δὲ τὸ καθ' ἑαυτοὺς καὶ οἱ τράχηλοι τῶν πορφυρῶν εὐθετοῦσι πρὸς τὰς τῶν στομάχων διαθέσεις." f μνημονεύει δ' αὐτῶν Ποσείδιππος ἐν Λοκρίσιν οὕτως·

[1] Schweighäuser brackets τε, and I have not rendered it. It would appear that some words have been lost.

nourishing, but have not so good a flavour and are harder to digest. As for mussels, those from Ephesus and similar kinds are better in flavour than scallops, but are inferior to cockles; they tend to cause urination rather than loosening of the bowels. Some of them, also, are like squills, with poor flavour, and uninviting to the taste. The smaller kinds among them, and those that are rough outside, are more diuretic and better flavoured than the squill-like, but are less nourishing, partly because of their small size, and partly because of their nature. The 'necks' of the periwinkle are wholesome, but contain less nutriment than mussels, cockles, and scallops; for persons with weak stomachs, who do not easily work off their food into the abdominal tract, they are useful, not being liable to fermentation. This is because foods admittedly easy to digest are, by a reverse process, alien to a constitution of this sort, since their tenderness and solubility make their fermentation easy. Hence the 'livers' of these testacea, while not good for stomachs in good condition, are beneficial for weakness in the bowels. More nourishing and more enjoyable than these are the 'livers' of purple-shells, but they are more squill-like in effect; in fact the whole of the bivalve has this character. A peculiarity also attendant upon them, and upon the razor-fish as well, is that they thicken the broth in which they are cooked. But even when the 'necks' of purple-shells are cooked by themselves, they are good for stomach affections." Poseidippus mentions them in the *Locrian Women*[a] thus: "'Tis

[a] Kock iii. 339.

ὦρα περαίνειν· ἐγχέλεια, καράβους,
κόγχας, ἐχίνους προσφάτους, μηκώνια,
πίνας, τραχήλους, μύας.

Αἱ βάλανοι δ' εἰ μείζονες, εὐέκκριτοι καὶ εὔστομοι. τὰ δ' ὠτάρια — γίνεται δὲ ταῦτα κἀν τῇ κατὰ τὴν Ἀλεξάνδρειαν λεγομένῃ Φάρῳ νήσῳ — τροφιμώτερα τῶν προειρημένων ἁπάντων, οὐκ εὐ-
88 έκκριτα δέ. Ἀντίγονος δ' ὁ Καρύστιος ἐν τῷ περὶ λέξεως τὸ ὄστρεον τοῦτο ὑπὸ Αἰολέων καλεῖσθαι οὓς Ἀφροδίτης. αἱ δὲ φωλάδες πολυτροφώτεραι, βρομώδεις δέ. τὰ δὲ τήθη παραπλήσια τοῖς προειρημένοις καὶ πολυτροφώτερα. γίνεται δέ τινα καὶ ἄγρια λεγόμενα ὄστρεα· πολύτροφα δ' ἐστὶ καὶ βρομώδη προσέτι τε εὐτελῆ κατὰ τὴν γεῦσιν.

b Ἀριστοτέλης δ' ἐν τῷ περὶ ζῴων "ὄστρεα," φησίν, "πίνη, ὄστρεον, μῦς, κτείς, σωλήν, κόγχη, λεπάς, τῆθος, βάλανος. πορευτικὰ δὲ κῆρυξ, πορφύρα, ἡδυπορφύρα, ἐχῖνος, στράβηλος. ἐστὶ δ' ὁ μὲν κτεὶς τραχυόστρακος, ῥαβδωτός, τὸ δὲ τῆθος ἀράβδωτον, λειόστρακον, ἡ δὲ πίνη λεπτόστομον, τὸ δὲ ὄστρεον παχύστομον, δίθυρον[1] δὲ καὶ τραχυόστρακον,[2] λεπὰς δὲ μονόθυρον καὶ λειόστρακον, συμφυὲς δὲ μῦς, μονοφυὲς δὲ καὶ λειόστρακον σωλὴν καὶ βάλανος, κοινὸν δ' ἐξ ἀμφοῖν κόγχη."
c τὸ δ' ἐντὸς τῆς πίνης Ἐπαίνετος ἐν Ὀψαρτυτικῷ καλεῖσθαί φησι μήκωνα.

Ἐν δὲ πέμπτῳ ζῴων μορίων ὁ Ἀριστοτέλης

[1] δίθυρον Gesner: μονόθυρον A.
[2] τραχυόστρακον Gulick: λειόστρακον A.

time to conclude; eels, crayfish, conchs, sea-urchins freshly caught, livers, pinnas, necks, mussels."

The larger barnacles are easy to digest and have a good flavour. But ear-mussels, found on the island called Pharos, opposite Alexandria, are more nourishing than all the aforesaid kinds, though they are not so digestible. Antigonus of Carystus, in his treatise on *Diction*,[a] says that this shell-fish is called "Aphrodite's ear" by the Aeolians. The "borers"[b] are more nourishing, but have a rank smell. The *tethea*[c] are similar to those just mentioned, and more nourishing. There occur also the so-called wild mollusks; these are filling, but have a rank smell and are poor in flavour.

Aristotle, in the *Zoology*,[d] says "the testacea comprise the pinna, oyster, mussel, scallop, razor-fish, conch, limpet, ascidium, and barnacle. Those that have locomotion are the periwinkle, purple-shell, sweet purple-shell, sea-urchin, and twisted snail. Further, the scallop has a rough shell, striated, while the ascidium is not striated, but smooth-shelled; the pinna has a small mouth, while the oyster is wide-mouthed, a rough-shelled bivalve; but the limpet is a univalve and smooth-shelled; the shell of the mussel is composed of two parts exactly alike, while that of the razor-fish and the barnacle is single and smooth; that of the conch partakes of the nature of both." The inside of the pinna, as Epaenetus says in the *Art of Cookery*, is called the "liver."

In the fifth book of his *Parts of Animals*,[e] Aristotle

[a] p. 174 Wilamowitz.
[b] Making holes in the rocks—*lithodomi*.
[c] See above, 86 b, and note.
[d] p. 229 Rose; the proper title is περὶ ζωικῶν, which Rose reads here.
[e] *Hist. An.* v. 544 a 15.

"γίνονται," φησίν, "αἱ μὲν πορφύραι περὶ τὸ ἔαρ, οἱ δὲ κήρυκες λήγοντος τοῦ χειμῶνος. ὅλως δέ," φησί, "τὰ ὀστρακόδερμα ἐν τῷ ἔαρι φαίνεται ἔχοντα τὰ καλούμενα ᾠά, κἀν τῷ μετοπώρῳ δὲ πλὴν τῶν ἐχίνων τῶν ἐδωδίμων. οὗτοι δὲ μάλιστα μὲν ἐν ταύταις ταῖς ὥραις αἰεί τε ἰσχύουσι[1] καὶ τὸ πλέον ἐν ταῖς πανσελήνοις καὶ ταῖς ἀλεεινα ῖς ἡμέραις πλὴν τῶν ἐν τῷ Εὐρίπῳ τῶν Πυρραίων· d ἐκεῖνοι δ' ἀμείνονες τοῦ χειμῶνος καί εἰσι μικροί, πλήρεις δὲ ᾠῶν. κύοντες δὲ φαίνονται καὶ οἱ κοχλίαι πάντες ὁμοίως τὴν αὐτὴν ὥραν." προελθὼν δὲ πάλιν φησὶν ὁ φιλόσοφος· "αἱ μὲν οὖν πορφύραι τοῦ ἔαρος συναθροιζόμεναι εἰς τὸ αὐτὸ ποιοῦσι τὴν καλουμένην μελίκηραν· τοῦτο δ' ἐστὶν οἷον κηρίον,[2] ἀλλ' οὐχ οὕτως γλαφυρόν, ὥσπερ ἂν εἰ ἐκ λεπύρων ἐρεβίνθων λευκῶν πολλὰ συμπαγείη. ἔχει δὲ ἀνεῳγμένον οὐδὲν τούτων, οὐδὲ γίνονται ἐκ e τούτων αἱ πορφύραι, ἀλλὰ φύονται αὗται καὶ τὰ ἄλλα ὀστρακόδερμα ἐξ ἰλύος καὶ σήψεως. τοῦτο δὲ συμβαίνει ὥσπερ ἀποκάθαρμα καὶ ταύταις καὶ τοῖς κήρυξι· κηριάζουσι γὰρ καὶ οὗτοι. ἀφιᾶσι δ' ἀρχόμεναι κηριάζειν γλισχρότητα μυξώδη, ἐξ ὧν τὰ λεπυρώδη συνίσταται. ταῦτα μὲν οὖν ἅπαντα διαχεῖται, ἀφιᾶσι δ' ἰχῶρα εἰς τὴν γῆν· καὶ ἐν τούτῳ τῷ τόπῳ γίνεται ἐν τῇ γῇ συστάντα πορφύρια μικρά, ἃ ἔχουσαι ἁλίσκονται αἱ πορφύραι. f ἐὰν δὲ πρὶν ἐκτεκεῖν ἁλῶσιν, ἐνίοτε ἐν ταῖς φορμίσιν, εἰς δὲ ταὐτὸ συνιοῦσαι ἐκτίκτουσι, καὶ γίνεται οἱονεὶ βότρυς. ἐστὶ δὲ τῶν πορφυρῶν

[1] ὥραις . . . ἰσχύουσι ACE: ὥραις, οὐ μὴν ἀλλὰ καὶ ἀεὶ ἔχουσι Aristotle.

[2] τοῦτο . . . κηρίον supplied from Aristotle.

says: "Purple-shells spawn in springtime, periwinkles as winter draws to a close. In general (he says) the testacea appear to have what are called eggs in the spring and even in the autumn, excepting the edible urchins. The last propagate most at these seasons, but also continually at all times,[a] and rather more at the full moon and on sunny days, excepting those in the Pyrrhaean Euripus; the others, however, are better in winter; they are small and full of eggs. It appears also that all sea-snails spawn alike at the same season." Proceeding, the philosopher says again[b]: "So the purple-shells swarm in spring in the same place and produce what is termed the honeycomb. This is a kind of wax, though not so smooth, as if a large mass from the husks of white pulse were solidified. None of them has any vent, nor do purple-shells propagate from this, but they and all other testacea spring from slime and decomposition. This is a sort of excretion which occurs in them and in the periwinkles; for the latter also produce the waxy substance. They begin the process by excreting a sticky pulp, of which the husk-like parts are composed. After this is completely discharged, they let out a watery substance into the earth; here then, in the earth, are formed little purple-shells, which the adults are found to contain when caught. And if they are caught before hatching occurs, they sometimes bring forth the young in the fishermen's baskets, collecting in the same spot, and a kind of cluster is formed. There are several

[a] See critical note. [b] *Hist. An.* v. 546 b 18.

γένη πλείονα· καὶ ἔνιαι μὲν μεγάλαι, οἷον αἱ περὶ τὸ Σίγειον καὶ τὸ Λεκτόν, αἱ δὲ μικραί, οἷον ἐν τῷ Εὐρίπῳ καὶ περὶ Καρίαν. καὶ αἱ μὲν ἐν τοῖς
89 κόλποις μεγάλαι καὶ τραχεῖαι, καὶ τὸ ἄνθος αἱ μὲν πλεῖσται μέλαν ἔχουσιν, ἔνιαι δ' ἐρυθρὸν μικρόν. γίνονται δ' ἔνιαι τῶν μεγάλων καὶ μναῖαι. αἱ δ' ἐν τοῖς αἰγιαλοῖς καὶ περὶ τὰς ἀκτὰς τὸ μὲν μέγεθός εἰσι μικραί, τὸ δὲ ἄνθος ἐρυθρὸν ἔχουσιν. ἔτι δ' ἐν μὲν τοῖς προσβόρροις μέλαιναι, ἐν δὲ τοῖς νοτίοις ἐρυθραὶ ὡς ἐπὶ τὸ πλεῖστον."

Ἀπολλόδωρος δ' ὁ Ἀθηναῖος ἐν τοῖς περὶ Σώφρονος προθεὶς τὰ "λιχνοτέρα τᾶν πορφυρᾶν" φησὶν ὅτι παροιμία ἐστὶν καὶ λέγει, ὡς μέν τινες,
b ἀπὸ τοῦ βάμματος· οὗ γὰρ ἂν προσψαύσῃ ἕλκει ἐφ' ἑαυτὸ καὶ τοῖς προσπαρατεθειμένοις ἐμποιεῖ χρώματος αὐγήν· ἄλλοι δ' ἀπὸ τοῦ ζῴου. "ἁλίσκονται δέ," φησὶν ὁ Ἀριστοτέλης, "τοῦ ἔαρος, ὑπὸ κύνα δ' οὐχ ἁλίσκονται· οὐ γὰρ νέμονται, ἀλλὰ κρύπτουσιν ἑαυτὰς καὶ φωλεύουσι. τὸ δὲ ἄνθος ἔχουσιν ἀνὰ μέσον τῆς μήκωνος καὶ τοῦ τραχήλου. ἔχει δὲ καὶ αὐτὴ καὶ ὁ κῆρυξ τὰ ἐπικαλύμματα κατὰ τὰ αὐτὰ καὶ τὰ ἄλλα τὰ στρομβώδη ἐκ γενε-
τῆς πάντα. νέμονται δ' ἐξείροντα τὴν καλουμένην
c γλῶτταν ὑπὸ τὸ κάλυμμα. τὸ δὲ μέγεθος τῆς γλώσσης ἔχει ἡ πορφύρα μεῖζον δακτύλου, ᾧ νέμεται καὶ διατρυπᾷ καὶ τὰ κογχύλια καὶ τὸ ἑαυτῆς ὄστρακον. μακρόβια δ' ἐστὶν καὶ ἡ πορφύρα καὶ ὁ κῆρυξ καὶ ζῇ περὶ ἔτη ἓξ. φανερὰ δὲ ἡ αὔξησις ἐκ τῆς ἐν τῷ ὀστράκῳ ἕλικος. αἱ δὲ

varieties of purple-shell; some are large, like those of Sigeium and Lectum, while others are small, as in the Euripus and on the coast of Caria. Further, those which are found in bays are large and rough, and have in most cases a dark dye; but some also have a little red. Some of the large specimens weigh as much as a pound. Those which are found on the shore and off headlands are small in size, but contain the red dye. Again, on shores facing the north they are generally dark-dyed, whereas on south shores they are red."

Apollodorus of Athens, in his *Commentary on Sophron*, after prefixing the lemma "greedier than purple-shells,"[a] explains that it is a proverb, and says that according to some authorities it is derived from the dye; for whatever it touches it draws to itself, and produces the glint of its own colour in whatever is placed beside it. But others refer it to the animal itself. "And they are caught," says Aristotle,[b] "in the spring, but never in the season of the Dog-star; for they do not feed at that time, but hide themselves and live in holes. The dye is contained between the liver and the neck." "And[c] the purple-shell as well as the periwinkle has from germination the same kind of operculum which other spiral mollusks have. They feed by thrusting out the 'tongue,' as it is called, beneath the operculum. The purple-shell has a 'tongue' more than an inch long, by which it feeds and bores through other shell-fish as well as its own shell. Both purple-shell and periwinkle have long lives, extending to about six years. Their growth may be discerned by the coil

[a] Kaibel 165.
[b] *Hist. An.* v. 547 a 13.
[c] *Op. cit.* v. 547 b 3.

κόγχαι καὶ χῆμαι καὶ σωλῆνες καὶ κτένες ἐν τοῖς ἀμμώδεσι λαμβάνουσι τὴν σύστασιν."

"Αἱ δὲ πῖναι ὀρθαὶ φύονται ἐκ τοῦ βυθοῦ ἔχουσί
d τε ἐν αὑταῖς τὸν πινοφύλακα αἱ μὲν καρίδιον, αἱ δὲ καρκίνιον· οὗ στερόμεναι θᾶττον διαφθείρονται." τοῦτο δὲ Πάμφιλος ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ ὀνομάτων συμπεφυκέναι φησὶν αὐταῖς. Χρύσιππος δ' ὁ Σολεὺς ἐκ τοῦ ε' περὶ τοῦ καλοῦ καὶ τῆς ἡδονῆς· "ἡ πίννη," φησίν, "καὶ ὁ πιννοτήρης συνεργὰ ἀλλήλοις, κατ' ἰδίαν οὐ δυνάμενα συμμένειν. ἡ μὲν οὖν πίννη ὄστρεόν ἐστιν, ὁ δὲ πιννοτήρης καρκίνος μικρός. καὶ ἡ πίννη διαστήσασα τὸ ὄστρακον
e ἡσυχάζει τηροῦσα τὰ ἐπεισιόντα ἰχθύδια, ὁ δὲ πιννοτήρης παρεστὼς ὅταν εἰσέλθῃ τι δάκνει αὐτὴν ὥσπερ σημαίνων, ἡ δὲ δηχθεῖσα συμμύει. καὶ οὕτως τὸ ἀπολῃφθὲν ἔνδον κατεσθίουσι κοινῇ." φασὶ δέ τινες καὶ συγγεννᾶσθαι αὐτὰ αὐτοῖς καὶ ὡς ἂν ἐξ ἑνὸς σπέρματος γίνεσθαι. πάλιν δὲ ὁ Ἀριστοτέλης φησί· "πάντα δὲ τὰ ὀστρακώδη γίνεται καὶ ἐν τῇ ἰλύι, ἐν μὲν τῇ βορβορώδει τὰ ὄστρεα, ἐν δὲ τῇ ἀμμώδει κόγχαι καὶ τὰ ῥηθέντα, περὶ δὲ τὰς σήραγγας τῶν πετρῶν τήθεα καὶ βάλανοι καὶ τὰ ἐπιπολάζοντα, οἷον λεπάδες καὶ νηρῖται."

f "Τὸν αὐτὸν δὲ τρόπον γίνεται τοῖς ὀστρακοδέρμοις καὶ τὰ μὴ ἔχοντα ὄστρακα, καθάπερ αἵ τε κνίδαι καὶ οἱ σπόγγοι ἐν ταῖς σήραγξι τῶν πετρῶν. ἐστὶ δὲ τῶν κνιδῶν δύο γένη· αἱ μὲν γὰρ ἐν τοῖς κοίλοις οὐκ ἀπολύονται τῶν πετρῶν, αἱ δ' ἐν τοῖς λείοις καὶ πλαταμώδεσιν ἀπολυόμεναι μετα-
90 χωροῦσι." τὰς δὲ κνίδας ὁ Εὔπολις ἐν Αὐτολύκῳ ἀκαλήφας ὀνομάζει ἔτι τε Ἀριστοφάνης ἐν Φοινίσσαις οὕτως·

in the shell. Conchs, cockles, razor-fish, and scallops are produced in sandy places."

"Pinnas grow in an upright position from the sea bottom, and contain the 'pinna's guard,' which may be a small prawn or a small crab. If these are taken away, they quickly die." Pamphilus of Alexandria, in his work on *Names*, says this parasite is born with them. And Chrysippus of Soli, in the fifth book on *Pleasure and the Good*, says: "The pinna and its guard co-operate with each other, and they cannot live separately. Now the pinna is a shell-fish, but its parasite is a small crab. The pinna opens its shell and quietly waits for small fish to approach, while the parasite stands by and bites it as a signal when anything comes near; the pinna feels the bite and closes, and in this way they eat up together whatever is caught inside." Some authorities also say that they are procreated together, and as it were from the same seed. Aristotle, again, says[a]: "All testacea grow in slimy matter, oysters in mud, but conchs and the others described in sand, while ascidia, barnacles, and those that cling to surfaces, like limpets and nereid snails, grow in the hollows of the rocks."

"Creatures which have no shells, like the actinia and the sponges, grow in the same way as the testacea, in hollows of the rocks. There are two classes of actinia; one class, formed in cavities, never separate from the rocks; the other, living in smooth and level places, let go their hold and move about."[b] Eupolis, in the *Autolycus*,[c] calls the actinia nettles, and so does Aristophanes in the *Phoenician Women*[d]:

[a] *Hist. An.* 547 b 18.
[b] *Hist. An.* 548 a 22.
[c] Kock i. 272.
[d] Kock i. 534; *cf.* Athen. 62 d.

ἔχε τὸν πρῶτον πάντων
ἴφυα φῦναι
εἶθ' ἑξῆς τὰς κραναὰς ἀκαλήφας.

καὶ ἐν Σφηξί. Φερεκράτης δ' ἐν Αὐτομόλοις·

κἂν ἀκαλήφαις τὸν ἴσον χρόνον ἐστεφανῶσθαι.

Δίφιλος δ' ὁ Σίφνιος ἰατρὸς "ἡ δὲ ἀκαλήφη," φησίν, "ἐστὶν εὐκοίλιος, οὐρητική, εὐστόμαχος· κνησμὸν δὲ ποιεῖ τοῖς συνάγουσιν, ἐπειδὰν μὴ προαλείψωνται." ὄντως γὰρ ἀνιᾷ τοὺς θηρεύοντας αὐτήν· ὑφ' ὧν κατὰ παραφθορὰν νῦν ἀκαλήφη
b ὀνομάζεται· τάχα δὲ ἴσως διὰ ταύτην καὶ ἡ βοτάνη. κατ' εὐφημισμὸν γὰρ τῆς ἀντιφράσεως ὠνόμασται· οὐ γὰρ πραεῖά ἐστιν καὶ ἀκαλὴ[1] τῇ ἁφῇ, τραχεῖα δὲ καὶ ἀηδής. τῆς μέντοι θαλασσίας ἀκαλήφης μνημονεύει καὶ Φιλιππίδης ἐν Ἀμφιαράῳ οὕτως·

ὄστρει',[2] ἀκαλήφας καὶ[3] λεπάδας παρέθηκέ μοι.

τὸ δ' ἐν Λυσιστράτῃ Ἀριστοφάνους πέπαικται·

ἀλλ' ὦ τηθῶν ἀνδρειοτάτη καὶ μητριδίων ἀκαληφῶν.

ἐπεὶ τήθεα τὰ ὄστρεα. μέμικται γὰρ κωμῳδικῶς πρὸς τὴν τήθην καὶ μητέρα.

Καὶ περὶ τῶν ἄλλων ὀστρέων ὁ Δίφιλος τάδε
c φησί· "χημῶν δὲ τῶν τραχειῶν αἱ μικραὶ καὶ λεπτὴν ἔχουσαι τὴν σάρκα ὄστρεα λέγονται καὶ εὐστόμαχοί εἰσι καὶ εὐέκκριτοι· αἱ δὲ λεῖαι,[4] βασιλικαὶ δὲ πρός τινων καλούμεναι πελώριαί τε λεγόμεναι, τρόφιμοι, δυσέκκριτοι, εὔχυλοι, εὐστό-

[1] Kaibel, *cf. Etym. Mag.* 44. 20: ἀπαλή A.
[2] ὄστρει' Meineke: ὄστρε' A. [3] καὶ added by Dindorf.
[4] Schneider: παχεῖαι ACE.

"Grasp the fact, that first of all spike-lavender came into being, and after that the rock-nettles." He mentions them also in the *Wasps*.[a] Pherecrates in the *Deserters*[b]: "To wear a crown of nettles for an equal length of time."

The physician Diphilus of Siphnos says: "The nettle eases the bowels, is a diuretic, and generally wholesome; but it causes the itch in those who gather them unless they first smear themselves with oil." As a matter of fact, it does injury to those who gather them, and by them is to-day called nettle by a slight alteration of words.[c] (Possibly the plant nettle gets its name from it.) By a euphemism, *i.e.* substitution, it is so called; for it is not gentle and quiet to the touch, but rough and disagreeable. The marine nettle, to be sure, is mentioned by Philippides[d] in *Amphiaraus* thus: "Oysters, nettles, and limpets he served to me." But there is a play on the word in the *Lysistrata*[e] of Aristophanes: "Nay, thou bravest daughter of ascidian grandmothers and motherkins who were nettles." For *tethea* (ascidia) are shell-fish, but there is also a comic mixing with *tethê*, "grandmother," and with "mother."

Concerning other shell-fish Diphilus has this to say: "The rough-shelled cockles of the smaller sorts, having flesh of tenuous consistency, are called oysters, and are wholesome and digestible; but the smooth kinds, by some called regal, also giant,[f] while nourishing, are hard to digest; they are well-flavoured and

[a] 884. [b] Kock i. 152.

[c] The confused etymology is this: *akalephe*, "nettle," is for *akale haphe*, "gentle to the touch," *akale* being a euphemism for "not gentle"; a case of *lucus a non lucendo*.

[d] Kock iii. 302. [e] l. 549. [f] *Cf.* πελωρίδες, 92 f.

μαχοι, καὶ μάλιστα αἱ μείζους. τελλῖναι γίνονται μὲν ἐν Κανώβῳ πολλαὶ καὶ ὑπὸ τὴν τοῦ Νείλου ἀνάβασιν πληθύουσιν. ὧν λεπτότεραι μέν εἰσιν αἱ βασιλικαὶ διαχωρητικαί τε καὶ κοῦφαι, ἔτι δὲ
d καὶ τρόφιμοι, αἱ δὲ ποτάμιαι γλυκύτεραι. οἱ δὲ μύες μέσως εἰσὶ τρόφιμοι, διαχωρητικοί, οὐρητικοί· κράτιστοι δὲ οἱ Ἐφέσιοι καὶ τούτων οἱ φθινοπωρινοί. αἱ δὲ μυίσκαι τῶν μυῶν οὖσαι μικρότεραι γλυκεῖαί τε καὶ εὔχυλοί εἰσι προσέτι τε καὶ τρόφιμοι. οἱ δὲ σωλῆνες μὲν πρός τινων καλούμενοι, πρός τινων δὲ αὐλοὶ καὶ δόνακες καὶ ὄνυχες, πολύχυλοι καὶ κακόχυλοι, κολλώδεις. καὶ οἱ μὲν ἄρρενες αὐτῶν ῥαβδωτοί εἰσι καὶ οὐ μονοχρώματοι· εἰσὶ δὲ τοῖς λιθιῶσι καὶ ἄλλως[1] δυσουροῦσιν εὔθετοι.
e οἱ δὲ θήλεις μονοχρώματοί τέ εἰσι καὶ γλυκύτεροι. λαμβάνονται δὲ ἑφθοὶ καὶ τηγανιστοί· κρείττονες δ' εἰσὶν οἱ μέχρι τοῦ χανεῖν ἐπ' ἀνθράκων ὀπτώμενοι."

Σωληνισταὶ δ' ἐκαλοῦντο οἱ συνάγοντες τὰ ὄστρεα ταῦτα, ὡς ἱστορεῖ Φαινίας ὁ Ἐρέσιος ἐν τῷ ἐπιγραφομένῳ Τυράννων ἀναίρεσις ἐκ τιμωρίας, γράφων οὕτως· "Φιλόξενος ὁ καλούμενος σωληνιστὴς ἐκ δημαγωγοῦ τύραννος ἀνεφάνη, ζῶν τὸ
f μὲν ἐξ ἀρχῆς ἁλιευόμενος καὶ σωληνοθήρας ὤν· ἀφορμῆς δὲ λαβόμενος καὶ ἐμπορευσάμενος βίον ἐκτήσατο."

"Τῶν δὲ κτενῶν ἀπαλώτεροι μέν εἰσιν οἱ λευκοί· ἄβρομοι γὰρ καὶ εὐκοίλιοι. τῶν δὲ μελάνων καὶ πυρρῶν οἱ μείζονες καὶ εὔσαρκοι εὔστομοι. κοινῶς δὲ πάντες εὐστόμαχοι, εὔπεπτοι,

[1] Meineke: ἄλλοις ACE.

wholesome, more especially the larger ones. *Tellinae* [a] are found at Canobus in large numbers and are abundant about the time when the Nile is rising. Of these the regal are more tender and light, and promote digestion; moreover they are nourishing. The river varieties are sweeter. Mussels are moderately nourishing; they promote digestion and are diuretic. The best are the Ephesian, especially when taken in the autumn. The *myiscae* [b] are smaller than mussels proper, but are sweet and well-flavoured and are nourishing besides. Razor-fish, so named by some, but by others pipes, reeds, or finger-nails, contain much liquid of poor flavour and sticky. The males among them are striated and not of one colour; they are good for patients who suffer from stone or a stricture of any kind. But the females are of one colour and are sweeter. They are eaten boiled or fried, but those that are baked on coals until the shells open are better."

"Solenists" ("razor-fish catchers") was the name given to the men who gather these shell-fish, as Phaenias of Eresus records in the book entitled *Tyrants killed in Revenge*. He writes as follows: "Philoxenus, surnamed the Solenist, rose from the position of demagogue to that of tyrant. At first he got his living as a fisherman and was a catcher of razor-fish; but having got together some capital he won a competence by trade on a large scale."

"Of the scallops [c] the white varieties are tenderer; for they are free from odour and good for the bowels. Of the dark or reddish varieties the larger and fleshy specimens have a fine flavour. In general, they are

[a] See 85 e. [b] "Little mussels."
[c] Diphilus is resumed.

εὐκοίλιοι λαμβανόμενοι μετὰ κυμίνου καὶ πεπέρεως."—μνημονεύει δ' αὐτῶν καὶ Ἄρχιππος ἐν Ἰχθύσι·

λεπάσιν, ἐχίνοις, ἐσχάραις, βελόναις τε τοῖς κτεσίν τε.

91 "Αἱ δὲ βάλανοι καλούμεναι ἀπὸ τῆς πρὸς τὰς δρυίνας ὁμοιότητος διαφέρουσι κατὰ[1] τοὺς τόπους. αἱ μὲν γὰρ Αἰγύπτιαι γλυκεῖαι, ἁπαλαί, εὔστομοι, θρεπτικαί, πολύχυλοι, οὐρητικαί, εὐκοίλιοι, αἱ δὲ ἄλλαι ἁλυκώτεραι. τὰ δὲ ὠτία δύσπεπτα, τρόφιμα δὲ μᾶλλον τηγανιζόμενα. αἱ δὲ φωλάδες εὔστομοι, βρομώδεις δὲ καὶ κακόχυλοι. ἐχῖνοι δὲ ἁπαλοὶ μέν, εὔχυλοι, βρομώδεις, πλήσμιοι, εὔφθαρτοι, μετὰ δὲ ὀξυμέλιτος λαμβανόμενοι καὶ σελίνου καὶ ἡδυόσμου εὐστόμαχοι, γλυκεῖς τε καὶ
b εὔχυλοι. προσηνέστεροι δ' αὐτῶν οἱ ἐρυθροὶ καὶ οἱ μήλινοι καὶ οἱ παχύτεροι καὶ οἱ ἐν τῷ ξύεσθαι τὴν σάρκα γαλακτῶδές τι ἀφιέντες.[2] οἱ δὲ περὶ τὴν Κεφαλληνίαν γινόμενοι καὶ περὶ τὴν Ἰκαρίαν καὶ τὸν Ἀδρίαν[3] . . . τινὲς αὐτῶν καὶ ὑπόπικροί εἰσιν· οἱ δ' ἐπὶ τοῦ σκοπέλου[4] τῆς Σικελίας κοιλίας λυτικοί."

Ἀριστοτέλης δέ φησι τῶν ἐχίνων πλείω γένη εἶναι· ἓν μὲν τὸ ἐσθιόμενον, ἐν ᾧ τὰ καλούμενά ἐστιν ᾠά, ἄλλα δὲ δύο τό τε τῶν σπατάγγων καὶ τὸ τῶν καλουμένων βρυσῶν. μνημονεύει τῶν σπατάγγων καὶ Σώφρων καὶ Ἀριστοφάνης ἐν Ὀλκάσιν οὕτως·

[1] Kaibel: παρὰ A; *cf.* 317 f, 355 b.
[2] Meyer: γαλακτῶδες ἀνιέντες A.
[3] Meineke assumes a lacuna.
[4] Probably corrupt: Ἐκνόμου? Kaibel.

all wholesome, easily digested, and good for the bowels, when eaten with cummin and pepper." Archippus mentions them in *The Fishes*[a]: "With limpets, sea-urchins, eschars, garfish, and scallops."

"And the barnacles,[b] which take their name from their likeness to the acorns on oaks, differ according to locality. For the Egyptian are sweet, tender, well-flavoured, nourishing, have abundant liquor, and are diuretic and good for the bowels; but others are too salty. Ear-mussels are hard to digest, although more nourishing when fried. 'Borers'[c] have a good flavour, but a bad smell and liquor. Urchins are tender, juicy, of high odour, filling, and easily digested; again, when eaten in sweet pickle, with parsley and mint, they are wholesome, sweet, and well-flavoured. Those which have a red or quince colour and are fatter are pleasanter to eat, as well as those which, when the meat is scraped, exude a milky liquor. Those which occur in Cephallenia and Icaria and the Adriatic . . . are in some cases rather bitter; those, again, which are found on the Sicilian cliff are laxative."

Aristotle says[d] that there are several kinds of urchins; one is the edible kind, in which are found the so-called eggs, and there are two others, heart-urchins and *brysi*,[e] as they are called. Sophron mentions[f] heart-urchins, and so does Aristophanes in *The Merchantmen*,[g] thus: "Biting, pulling to

[a] Kock i. 683; *cf.* 86 c. [b] *Cf.* 87 f. [c] *Cf.* 88 a.
[d] *Hist. An.* iv. 530 a 34.
[e] *Spatangus* is the name given to-day to the heart-urchin. Aristophanes uses the word *sensu obscaeno*. The *brysi* are not otherwise identified.
[f] Kaibel 171. [g] Kock i. 497.

c δαρδάπτοντα, μιστύλλοντα, διαλείχοντά μου τὸν κάτω σπατάγγην.

καὶ Ἐπίχαρμος δὲ ἐν Ἥβας γάμῳ περὶ τῶν ἐχίνων φησί·

καρκίνοι θ' ἵκοντ' ἐχῖνοί θ', οἳ καθ' ἁλμυρὰν ἅλα νεῖν μὲν οὐκ ἴσαντι, πεζᾷ δ' ἐμπορεύονται μόνοι.

Δημήτριος δ' ὁ Σκήψιος ἐν ἕκτῳ καὶ εἰκοστῷ τοῦ Τρωικοῦ διακόσμου Λάκωνά φησί τινα κληθέντα ἐπὶ θοῖναν παρατεθέντων ἐπὶ τὴν τράπεζαν θαλαττίων ἐχίνων ἐπιλαβέσθαι ἑνός, οὐκ εἰδότα τὴν d χρῆσιν τοῦ ἐδέσματος, ἀλλ' οὐδὲ προσέχοντα τοῖς συνδειπνοῦσι πῶς ἀναλίσκουσιν· ἐνθέντα δὲ εἰς τὸ στόμα σὺν τῷ κελύφει βρύκειν τοῖς ὀδοῦσι τὸν ἐχῖνον. δυσχρηστούμενον οὖν τῇ βρώσει καὶ οὐ συνιέντα τὴν ἀντιτυπίαν τῆς τραχύτητος εἰπεῖν· "ὦ φάγημα μιαρόν, οὔτε μὴ νῦν σε ἀφέω μαλθακισθεὶς οὔτ' αὖτις ἔτι κα[1] λάβοιμι." ὅτι δὲ οἱ ἐχῖνοι, λέγω δὲ καὶ τοὺς χερσαίους καὶ τοὺς θαλαττίους, καὶ ἑαυτῶν εἰσι φυλακτικοὶ πρὸς τοὺς θηρῶντας, προβαλλόμενοι τὰς ἀκάνθας ὥσπερ τι χαράκωμα, Ἴων ὁ Χῖος μαρτυρεῖ ἐν Φοίνικι ἢ Καινεῖ λέγων οὕτως·

ἀλλ' ἔν τε χέρσῳ τὰς λέοντος ἤνεσα
e ἢ τὰς ἐχίνου μᾶλλον οἰζυρὰς τέχνας·
ὃς εὖτ' ἂν ἄλλων κρεισσόνων ὁρμὴν μάθῃ,
στρόβιλος ἀμφάκανθον[2] εἱλίξας δέμας
κεῖται δακεῖν τε καὶ θιγεῖν ἀμήχανος.

"Τῶν δὲ λεπάδων," φησὶν ὁ Δίφιλος, "τινὲς μέν εἰσι μικραί, τινὲς δὲ καὶ ὀστρέοις ἐοικυῖαι. εἰσὶ

[1] Kaibel adds κα. [2] Salmasius: ἀμφ' ἄκανθαν A.

pieces, and licking my urchin down below." Epicharmus, also, in *The Marriage of Hebe*[a] says of the urchins: "Crabs have come, and sea-urchins, too, which know not how to swim over the briny sea, but alone of all creatures navigate[b] on foot." Demetrius of Scepsis, in the twenty-sixth book of *The Trojan Battle-Order*,[c] says that a Spartan was once invited to a feast where sea-urchins were served on his table; he grasped one, but not knowing how to deal with the viand, and not even observing how his convives disposed of it, he put it into his mouth, shell and all, and tried to crack the urchin with his teeth. Since he had a hard time with the bite and did not comprehend what its rough resistance meant he cried, "You rascally morsel, I won't be soft and let you go now, nor will I ever again take another." Now the urchins, I mean both terrestrial and marine, guard themselves against the fishers by projecting their spines like a fence of palings. This is attested by Ion of Chios, who says, in *The Phoenician* (or *Caeneus*)[d]: "But among land animals I like the ways of the lion rather than the miserable arts of the urchin (hedgehog), which, when it perceives the hostile approach of others stronger than itself, winds its spiny body in a ball and lies still, invincible against bite and touch."

"Of the limpets," says Diphilus, "some are small and some also resemble oysters. They are tough,

[a] Kaibel 100.

[b] ἐμπορεύονται is a fantastic word here, since it is properly used of a passenger on board ship. Not to know how to swim was accounted stupidity.

[c] Frag. 15 Gaede.

[d] *T.G.F.*[2] 739.

δὲ σκληραὶ καὶ ὀλιγόχυλοι καὶ οὐκ ἄγαν δριμεῖαι, εὔστομοι δὲ καὶ εὐκατέργαστοι, ἐφθαὶ δὲ ποσῶς εὔστομοι.[1] αἱ δὲ πίνναι οὐρητικαί, τρόφιμοι, δύσπεπτοι, δυσανάδοτοι. ἐοίκασι δ' αὐταῖς καὶ οἱ κήρυκες· ὧν οἱ μὲν τράχηλοι εὐστόμαχοι, δυσ-
f κατέργαστοι δέ· διὸ τοῖς ἀσθενοῦσι τὸν στόμαχον οἰκεῖοι· δυσέκκριτοί τε καὶ μέσως τρόφιμοι. τούτων δὲ αἱ μήκωνες λεγόμεναι πρὸς τοῖς πυθμέσιν ἁπαλαί, εὔφθαρτοι. διὸ τοῖς τὴν γαστέρα ἀσθενοῦσιν οἰκεῖαι. αἱ δὲ πορφύραι μεταξὺ πίννης εἰσὶ καὶ τοῦ κήρυκος· ὧν οἱ μὲν τράχηλοι πολύχυλοι, εὔστομοι, τὸ δὲ λοιπὸν αὐτῶν ἁλυκὸν καὶ γλυκὺ καὶ εὐανάδοτον εἰς ἐπίκρασίν τ' ἐπιτήδειον. τὰ δὲ ὄστρεα γεννᾶται μὲν καὶ ἐν ποταμοῖς καὶ ἐν
92 λίμναις καὶ ἐν θαλάσσῃ. κράτιστα δὲ τὰ θαλάττια, ὅταν λίμνη ᾖ ποταμὸς παρακέηται. γίνεται γὰρ εὔχυλα καὶ μείζονα καὶ γλυκύτερα. τὰ δὲ πρὸς ἠόσι καὶ πέτραις ἰλύος καὶ γλυκέος[2] ὕδατος ἀμιγῆ μικρά, σκληρά, δηκτικά. τὰ δὲ ἐαρινὰ ὄστρεα καὶ τὰ κατὰ τὴν τοῦ θέρους ἀρχὴν κρείσσονα, πλήρη, θαλασσίζοντα μετὰ γλυκύτητος, εὐστόμαχα, εὐέκκριτα. τὰ δὲ συνεψόμενα μαλάχῃ ἢ λαπάθῳ ἢ ἰχθύσιν ἢ καθ' αὑτὰ τρόφιμα καὶ εὐκοίλια."

b Μνησίθεος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν φησιν· "ὄστρεα καὶ κόγχαι καὶ μύες καὶ τὰ ὅμοια τὴν μὲν σάρκα δυσκατέργαστά ἐστι διὰ τὴν ὑγρότητα τὴν ἐν αὐτοῖς ἁλυκήν. διόπερ ὠμὰ μὲν ἐσθιόμενα κοιλίας ἐστὶν ὑπακτικὰ διὰ τὴν ἁλυ-

[1] Perhaps we should read εὐστόμαχοι, "wholesome," with Coraes. *Cf.* Xenocrates, *De alim.* apud Oribas. i. 145 Daremberg.

[2] Kaibel adds γλυκέος, comparing Pliny, *H.N.* xxxii. 59. So Schweighäuser in his translation.

with little juice, not very pungent, of good flavour and easily digested; when boiled, too, they are tolerably well-flavoured. Pinnas are diuretic and filling, but hard to digest and assimilate. The periwinkles resemble them; for their necks are wholesome, but not readily digested. Hence for patients with weak stomachs they are proper food; but they are hard to pass, and moderately filling. The 'livers' ('poppies,' so-called) are tender at the base and digestible. Hence they are fit for those who suffer from abdominal weakness. The purple-shells stand midway between the pinna and the periwinkle; for their necks have much liquor and a good flavour, while the remaining part of them is salty and sweet, readily assimilated, and good for modifying the humours. Oysters are reproduced in rivers, lagoons, and the sea. But sea oysters are the best, when a lagoon or a river is near. For then they have a good liquor, and are larger and sweeter. Those which are found on beaches or rocks and are untouched by slime or fresh water are small, tough, and biting to the tongue. The spring shellfish, and those which come at the beginning of summer, are superior, being plump and having a sea flavour mixed with sweetness; they are wholesome and digestible. Cooked with mallow or sorrel or fish, or even alone, they are nourishing and good for the bowels."

Mnesitheus of Athens, in his work on *Victuals*, says: "Oysters, cockles, mussels, and the like, contain a meat not easily digested on account of the salty liquor which they contain. Hence when eaten raw they draw down the bowels by their saltiness, whereas

κότητα, τὰ δὲ ἐψόμενα ἀφίησιν ἤτοι πᾶσαν ἢ τὴν πλείστην ἅλμην εἰς τὴν συνέψουσαν αὐτὴν ὑγρότητα. διόπερ αἱ μὲν ὑγρότητες ἐν αἷς ἂν ἑψηθῇ τι τῶν ὀστρέων ταρακτικαὶ καὶ ὑπακτικαὶ κοιλίας εἰσίν, αἱ δὲ σάρκες τῶν ἑψομένων ὀστρέων ψόφους
c ποιοῦσιν ἐστερημέναι τῶν ὑγρῶν. τὰ δὲ ὀπτὰ τῶν ὀστρέων, ἐάν τις αὐτὰ καλῶς ὀπτήσῃ, ἀλυποτάτην ἔχει διάθεσιν· πεπύρωται γάρ. διὸ οὐχ ὁμοίως τοῖς ὠμοῖς ἐστι δύσπεπτα, καὶ τὰς ὑγρότητας ἐν αὐτοῖς ἔχει κατεξηραμμένας δι' ὧν ἔκλυτος ἡ κοιλία γίνεται. τροφήν τε δίδωσιν ὑγράν τε καὶ δύσπεπτον ἅπαν ὄστρεον καὶ πρὸς τὰς οὐρήσεις ἐστὶν οὐκ εὔοδα. ἀκαλήφη δὲ καὶ ἐχίνων ᾠὰ καὶ τὰ τοιαῦτα τροφὴν μὲν δίδωσιν ὑγρὰν καὶ μικράν, τῆς δὲ κοιλίας ἐστὶν λυτικὰ καὶ οὐρήσεως κινητικά."

Νίκανδρος δ' ὁ Κολοφώνιος ἐν Γεωργικοῖς τάδε τῶν ὀστρέων καταλέγει·

d ἠὲ καὶ ὄστρεα τόσσα βυθοὺς ἅτε βόσκεται ἅλμης,
νηρῖται στρόμβοι τε πελωριάδες τε μύες τε,
γλίσχρ' Ἀλοσύδνης τέκνα[1] καὶ αὐτῆς φωλεὰ πίνης.

καὶ Ἀρχέστρατος δ' ἐν Γαστρονομίᾳ φησί·

τοὺς μῦς Αἶνος ἔχει μεγάλους, ὄστρεια δ' Ἄβυδος,
τὰς ἄρκτους Πάριον, τοὺς δὲ κτένας ἡ Μιτυλήνη·
πλείστους δ' Ἀμβρακία παρέχει καὶ ἄπλατα μετ'
αὐτῶν . . .[2]

Μεσσήνη δὲ πελωριάδας στενοπορθμίδι κόγχας
κἀν Ἐφέσῳ λήψει τὰς λείας οὔ τι πονηράς.

[1] Bothe: γλίσχραι τ' ἀλλὰ σύνες τε A: Ludwich proposes γλίσχρ' αἵ τ' ἄλλα σύνιστε καί, understanding some subject like χῆμαι.

[2] There is a gap in the text.

when cooked they lose all or most of their salt in the liquor in which they are cooked. Hence, also, the liquids in which any shell-fish are cooked stir and move the bowels, but the meat of cooked shell-fish causes rumblings when it has lost its moisture. But baked shell-fish, provided the baking be done with skill, have the least harmful effect on account of the action of the heat. Consequently they are not as indigestible as the raw, having all the liquids which disturb the bowels thoroughly dried up. And so the nourishment afforded by all shell-fish is liquid and hard to digest, and at the same time is not conducive to urination. But the nettle, the urchin's eggs, and similar food afford a nourishment which, though the liquid is slight, tends to relax the bowels and stimulate the kidneys."

Nicander of Colophon in the *Georgics* [a] makes this catalogue of the testacea: "And all the shell-fish which feed at the bottom of the ocean—sea snails, conchs, giant clams, and mussels, slimy offspring of Halosydne [b]—and the hiding-place of the pinna itself." And Archestratus also has a list in his *Gastronomy* [c]: "Aenus produces large mussels, Abydus oysters, Parium crabs, and Mitylene scallops. Ambracia, too, supplies very many, and along with them monstrous . . . and in Messene's narrow frith thou shalt get giant whelks, in Ephesus also the smooth [d]

[a] Frag. 83 Schneider.

[b] See critical note, and *cf. Od.* iv. 404, where the seals are said to be the offspring of Halosydne, "sea-born," an epithet of Amphitrite.

[c] Frag. 50 Ribbeck.

[d] *Cf.* 87 b.

e τήθεα Καλχηδών, τοὺς κήρυκας δ' ἐπιτρίψαι
ὁ Ζεύς, τούς τε θαλασσογενεῖς καὶ τοὺς ἀγοραίους,
πλὴν ἑνὸς ἀνθρώπου· κεῖνος δέ μοί ἐστιν ἑταῖρος
Λέσβον ἐριστάφυλον ναίων, Ἀγάθων δὲ καλεῖται.

καὶ Φιλύλλιος δὲ ἤ ὅστις ἐστὶν ὁ ποιήσας τὰς Πόλεις φησί·

χήμας, λεπάδας, σωλῆνας, μῦς, πίννας, κτένας
ἐκ Μηθύμνης.

Ὄστρεια δὲ μόνως οὕτως ἔλεγον οἱ ἀρχαῖοι. Κρατῖνος Ἀρχιλόχοις·

f πίννῃσι καὶ ὀστρείοισιν ὁμοίη.

καὶ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ὄστρεια συμπεφυκότα.

ὄστρεον δὲ ὡς ὄρνεον Πλάτων ἐν Φαίδρῳ· "ὀστρέου τρόπον," φησί, "δεδεσμευμένοι," καὶ ἐν Τιμαίῳ· "τὸ τῶν ὀστρέων γένος συμπάντων," ἐν δὲ τῷ τῆς Πολιτείας δεκάτῳ ὄστρεια εἶπε· "προσπεφυκέναι ὄστρειά τε καὶ φυκία."

Αἱ δὲ πελωρίδες ὠνομάσθησαν παρὰ τὸ πελώριον. μεῖζον γάρ ἐστι χήμης καὶ παρηλλαγμένον.
93 Ἀριστοτέλης δέ φησι καὶ ἐν ἄμμῳ αὐτὰς γίνεσθαι. τῶν δὲ χημῶν μνημονεύει Ἴων ὁ Χῖος ἐν Ἐπιδημίαις. καὶ ἴσως οὕτως ὠνόμασται τὰ κογχύλια παρὰ τὸ κεχηνέναι.

Περὶ δὲ τῶν κατὰ τὴν Ἰνδικὴν γινομένων ὀστρέων—οὐ γὰρ ἄκαιρον καὶ τούτων μνησθῆναι διὰ τὴν τῶν μαργαριτῶν χρῆσιν—Θεόφραστος μὲν ἐν τῷ περὶ λίθων γράφει οὕτως· "τῶν θαυμαζομένων δὲ λίθων ἐστὶν καὶ ὁ μαργαρίτης καλού-

cockles, not to be despised. Calchedon gives oysters,[a] but as for periwinkles (' heralds ') may Zeus confound them, whether they come from the sea or the assembly, excepting one man only. That man is my comrade, his home is in Lesbos of the luscious grapes, and his name is Agathon." Philyllius—or whoever is the author of *The Island-Towns*[b]—has "cockles, limpets, razor-fish, mussels, pinnas, Methymne scallops."

The early writers used only the form *ostreia* for oysters. Cratinus in *The Archilochi* (*Satirists*),[c] "like pinnas and *ostreia*." So Epicharmus in *The Marriage of Hebe*[d] has "*ostreia* clinging together." But Plato in the *Phaedrus*[e] has *ostreon*[f] like *orneon* ("bird"): "held imprisoned like an oyster"; and again in the *Timaeus*[g]: "the entire family of *ostrea*"; on the other hand, in the tenth book of the *Republic*[h] he has: "*ostreia* and sea-weed cling to him."

The giant whelks received their name from the word *pelorion*, "monstrous." For the creature is larger than the ordinary cockle, in fact, it is of extraordinary size. Aristotle says they occur in the sand, and Ion of Chios mentions them in his *Sojournings*.[i] Perhaps these conchs derive their name (*chema*) from *cechena*, meaning "to yawn."

Concerning the mollusks which are found in India, since the vogue of pearls makes it appropriate to include them in our mention, Theophrastus writes as follows in his work on *Stones*[k]: "Among stones which are much admired is the so-called *margaritês*,

[a] See 86 b, note.
[b] Kock i. 785; *cf* 86 e, 104 f.
[c] Kock i. 14.
[d] Kaibel 98; *cf.* above, 85 d.
[e] 250 c.
[f] Without the *i*.
[g] 92 B.
[h] 611 D.
[i] *F.H.G.* ii. 47.
[k] Chap. 36.

μενος, διαφανὴς μὲν τῇ φύσει· ποιοῦσι δ' ἐξ αὐτοῦ τοὺς πολυτελεῖς ὅρμους. γίνεται δὲ ἐν ὀστρέῳ τινὶ παραπλησίῳ ταῖς πίνναις, πλὴν ἐλάττονι. μέγεθος δὲ ἡλίκον ἰχθύος ὀφθαλμὸς εὐμεγέθης." Ἀνδροσθένης δ' ἐν τῷ τῆς Ἰνδικῆς Παράπλῳ γράφει οὕτως· "τῶν δὲ στρόμβων καὶ χοιρίνων καὶ τῶν λοιπῶν κογχυλίων ποικίλαι αἱ ἰδέαι καὶ πολὺ διάφοροι τῶν παρ' ἡμῖν· γίνονται δὲ πορφύραι τε καὶ ὀστρέων πολὺ πλῆθος τῶν λοιπῶν· ἓν δὲ ἴδιον ὃ καλοῦσιν ἐκεῖνοι βέρβερι, ἐξ οὗ ἡ μαργαρῖτις λίθος γίνεται. αὕτη δ' ἐστὶ πολυτελὴς κατὰ τὴν Ἀσίαν καὶ πωλεῖται περὶ Πέρσας τε καὶ τοὺς ἄνω τόπους πρὸς χρυσίον. ἐστὶ δ' ἡ μὲν τοῦ ὀστρέου ὄψις παραπλησία τῷ κτενί, c οὐ διέγλυπται δὲ ἀλλὰ λεῖον τὸ ὄστρακον ἔχει καὶ δασύ, οὐδὲ ὦτα ἔχει δύο ὥσπερ ὁ κτεὶς ἀλλὰ ἕν. ἡ δὲ λίθος γίνεται ἐν τῇ σαρκὶ τοῦ ὀστρέου, ὥσπερ ἐν τοῖς συείοις ἡ χάλαζα, καί ἐστιν ἡ μὲν χρυσοειδὴς σφόδρα, ὥστε μὴ ῥᾳδίως διαγνῶναι ὅταν παρατεθῇ παρὰ τὸ χρυσίον, ἡ δὲ ἀργυροειδής, ἡ δὲ τελέως λευκή, ὁμοία τοῖς ὀφθαλμοῖς τῶν ἰχθύων." Χάρης δ' ὁ Μιτυληναῖος ἐν ἑβδόμῃ τῶν περὶ Ἀλέξανδρον ἱστοριῶν φησι· "θηρεύεται δὲ κατὰ τὴν Ἰνδικὴν θάλασσαν, ὡσαύτως δὲ καὶ κατὰ τὴν Ἀρμενίαν καὶ Περσικὴν καὶ Σουσιανὴν d καὶ Βαβυλωνίαν, παρόμοιον ὀστρέῳ· τὸ δ' ἐστὶν ἄδρὸν καὶ πρόμηκες, ἔχον ἐν αὑτῷ σάρκα καὶ μεγάλην καὶ λευκήν, εὐώδη σφόδρα. ἐξ ὧν ἐξαιροῦντες ὀστᾶ λευκὰ προσαγορεύουσι μὲν μαργαρίτας, κατασκευάζουσι δ' ἐξ αὐτῶν ὁρμίσκους τε καὶ ψέλια περὶ τὰς χεῖρας καὶ τοὺς πόδας· περὶ ἃ σπουδάζουσιν Πέρσαι καὶ Μῆδοι καὶ πάντες

or pearl, of translucent quality ; with it are made the costliest necklaces. It occurs in a shell-fish similar to the pinna, but smaller, and its size is that of a large fish eye." Androsthenes, also, in the *Voyage round India*,[a] writes as follows : " The varieties of spiral shell-fish, sea-mussels, and other cockles are numerous, and they differ greatly from those we know at home. Purple-shells, and a vast number of other shell-fish as well, occur there. One in particular, which the natives call *berberi*, or mother-of-pearl, is that from which the pearl comes. This is of high value in Asia Minor, and in Persia and Upper Asia is sold for its weight in gold. This mollusk looks like the scallop ; its shell, however, is not grooved, but is smooth and thick ; unlike the scallop, moreover, it has but one auricula, not two. The jewel occurs in the flesh of the mollusk, like the tubercle in swine, and is sometimes so very golden in appearance that when placed side by side with gold it cannot be readily distinguished from it ; sometimes, again, it is silvery, and sometimes perfectly white, resembling the eye of a fish." And Chares of Mitylene says, in the seventh part of his *Tales of Alexander*[b] : " A creature similar to the oyster is caught in the Indian Sea, likewise also in the waters adjacent to Armenia, Persia, Susa, and Babylon ;[c] it is of considerable size and oblong, and contains within it a flesh which is plump and white and very fragrant. From it they extract white bones which they call pearls, from which they make necklaces, bracelets, and anklets. The Persians, Medes, and in fact all

[a] Frag. 1 Müller. [b] Frag. 12 Müller.
[c] In other words, the Indian Ocean, Black Sea, Persian and Arabian Gulfs.

'Ασιανοὶ πολὺ μᾶλλον τῶν ἐκ χρυσίου γεγενημένων."

'Ισίδωρος δ' ὁ Χαρακηνὸς ἐν τῷ τῆς Παρθίας
e Περιηγητικῷ κατὰ τὸ Περσικὸν πέλαγος νῆσόν φησιν εἶναί τινα, ἔνθα πλείστην μαργαρῖτιν εὑρίσκεσθαι. διόπερ σχεδίας καλαμίνας πέριξ εἶναι τῆς νήσου, ἐξ ὧν καθαλλομένους εἰς τὴν θάλασσαν ἐπ' ὀργυιὰς εἴκοσιν ἀναφέρειν διπλοῦς κόγχους. φασὶ δ' ὅταν βρονταὶ συνεχεῖς ὦσι καὶ ὄμβρων ἐκχύσεις, τότε μᾶλλον τὴν πίνναν κύειν, καὶ πλείστην γίγνεσθαι μαργαρῖτιν καὶ εὐμεγέθη. τοῦ δὲ χειμῶνος εἰς τὰς ἐμβυθίους θαλάμας δύνειν εἰώ-
f θασιν αἱ πίνναι· θέρους δὲ τὰς μὲν νύκτας κεχήνασι διανηχόμεναι, ἡμέρας δὲ μύουσιν. ὅσαι δ' ἂν πέτραις ἢ σπιλάσι προσφυῶσι, ῥιζοβολοῦσι κἀνταῦθα μένουσαι τὴν μαργαρῖτιν γεννῶσι. ζῳογονοῦνται δὲ καὶ τρέφονται διὰ τοῦ προσπεφυκότος τῇ σαρκὶ μέρους. τοῦτο δὲ συμπέφυκε τῷ τοῦ κόγχου στόματι χηλὰς ἔχον καὶ νομὴν εἰσφέρον. ὃ δή ἐστιν ἐοικὸς καρκίνῳ μικρῷ καλούμενον πινοφύλαξ.[1] διήκει δ' ἐκ τούτου ἡ σὰρξ μέχρι μέσου τοῦ κόγχου οἱονεὶ ῥίζα, παρ' ἣν ἡ μαργαρῖτις γεννωμένη αὔξεται διὰ τοῦ στερεοῦ τῆς κόγχης καὶ τρέφεται ὅσον ἂν ᾖ προσπεφυκυῖα
94 χρόνον. ἐπειδὰν δὲ παρὰ τὴν ἔκφυσιν ὑποδυομένη ἡ σὰρξ καὶ μαλακῶς ἐντέμνουσα χωρίσῃ τὴν μαργαρῖτιν ἀπὸ τοῦ κόγχου, ἀμπέχουσα μὲν οὐκέτι τρέφει, λειοτέραν δ' αὐτὴν καὶ διαυγεστέραν ποιεῖ καὶ καθαρωτέραν. ἡ μὲν οὖν ἐμβύθιος πίννα δι-

[1] The text is corrupt. We should expect τῷ καλουμένῳ πινοφύλακι, but the mention of the pinna-guard is inappropriate here.

Asiatics value them far more than articles made of gold."

Isidorus of Charax, in his *Description of Parthia*, says that there is an island in the Persian Gulf where pearls are found in abundance; wherefore the island is surrounded with bamboo rafts from which the natives dive in twenty fathoms of water and bring up bivalves. They say that the mollusk is most apt to teem with pearls when thunderstorms and downpourings of rain are frequent, and the pearls found then are most numerous and of good size. In winter the mollusks have a habit of entering recesses at the bottom of the ocean; but in summer they swim about, with shells open at night but closed by day. Those which cling to rocks or cliffs send forth roots and remain there while they produce the pearls. These are kept alive and nourished through the part which adheres to the flesh, and this part, which grows at the mouth of the shell, has tentacles and introduces the food. It is, in fact, similar to a little crab, and is called pinna-guard ("hermit crab").[a] From this opening the flesh projects to the middle of the shell, like a root, and on this the pearl is propagated, and it grows on the tough part of the shell, receiving food so long as the oyster clings to the rock. As growth proceeds, the flesh rises under it and gradually forces its way between so as to separate the pearl from the shell, until it envelops the pearl entirely and ceases to nourish it, making it smoother and more glistening and pure. Now the purest

[a] See critical note.

αυγεστάτην καὶ[1] καθαρωτάτην καὶ μεγάλην γεννᾷ μαργαρῖτιν, ἡ δὲ ἐπιπολάζουσα καὶ ἀνωφερὴς διὰ τὸ ὑπὸ τοῦ ἡλίου ἀκτινοβολεῖσθαι δύσχρους καὶ ἥσσων. κινδυνεύουσι δ' οἱ θηρῶντες τοὺς μαρ-
b γαρίτας, ὅταν εἰς κεχηνότα κόγχον κατ' εὐθὺ ἐκτείνωσι τὴν χεῖρα· μύει γὰρ τότε, καὶ πολλάκις οἱ δάκτυλοι αὐτῶν ἀποπρίονται· ἔνιοι δὲ καὶ παραχρῆμα ἀποθνῄσκουσιν. ὅσοι δ' ἂν ἐκ πλαγίου ὑποθέντες τὴν χεῖρα τύχωσι, ῥᾳδίως τοὺς κόγχους ἀπὸ τοῦ λίθου ἀποσπῶσιν.

Μαράγδων δὲ μνημονεύει Μένανδρος ἐν Παιδίῳ·

μάραγδον εἶναι ταῦτ' ἔδει καὶ σάρδια.

ἄνευ δὲ τοῦ ᾱ λεκτέον· παρὰ γὰρ τὸ μαρμαίρειν ὠνόμασται τῷ διαυγὴς ὑπάρχειν.

c Μετὰ ταῦτα περιηνέχθησαν πίνακες ἔχοντες ΤΩΝ ΕΞ ΥΔΑΤΟΣ ΚΡΕΩΝ πολλά, πόδας καὶ κεφαλὰς καὶ ὠτία καὶ σιαγόνας, ἔτι δὲ καὶ χορδὰς καὶ κοιλίας καὶ γλώσσας, ὥσπερ ἔθος ἐστὶν ἐν τοῖς κατὰ τὴν Ἀλεξάνδρειαν λεγομένοις ἐφθοπωλίοις. "εἴρηται γάρ, Οὐλπιανέ, καὶ τὸ ἐφθοπώλιον παρὰ Ποσειδίππῳ ἐν Παιδίῳ." καὶ πάλιν ζητούντων τοὺς ὀνομάσαντάς τι τούτων ὁ μέν τις ἔλεγε· "τῶν ἐδωδίμων κοιλιῶν μνημονεύει Ἀριστοφάνης ἐν Ἱππεῦσι· 'φήσω σε ἀδεκατεύτους κοιλίας πωλεῖν.'
d καὶ ἑξῆς·

τί μ', ὦγάθ', οὐ πλύνειν ἐᾷς τὰς κοιλίας
πωλεῖν τε τοὺς ἁλλᾶντας, ἀλλὰ καταγελᾷς;

[1] ποιεῖ before καὶ deleted by Kaibel.

pearls, those which are most lustrous and large, are produced in the pinna which remains on the ocean bottom, whereas the pinna which grows at the surface, emerging above the water and receiving the direct rays of the sun, is of inferior colour and of less value. Pearl-fishers run risks when they put their hands straight into an open shell; for in that case it closes up, and often severs the fingers; some even die on the spot. But if they succeed in getting the hand under the shell sideways, they can easily tear it from the rock.

Smaragdi are mentioned by Menander in *The Slave*[a]: "These should be an emerald and carnelians." The word should be pronounced without an *s*, because it is derived from *marmairo* ("sparkle"), with reference to its lustre.

Following these viands platters were passed round containing many kinds of *meat prepared with water*, —feet, heads, ears, jawbones, beside guts, tripe, and tongues, in accordance with the custom in shops at Alexandria called "boiled-meat shops." "This word, Ulpian, is found in Poseidippus, in *The Slave*."[b] And while the company were further inquiring for authors who had named any of these foods, one of them said: "The edible tripes are mentioned by Aristophanes in *The Knights*,[c] 'I will declare that you are selling tripe untithed.' And again he says:[d] 'Why, good sir, won't you let me wash the tripe and sell my sausages instead of laughing at

[a] Kock iii. 108, Allinson, *Menander* 421. σμάραγδος or μάραγδος is a name applied apparently to any green crystal. The Sardian stone is sometimes the carnelian, sometimes the sardine.

[b] Kock iii. 341. The speaker is probably Cynulcus.

[c] 300. [d] l. 160.

καὶ πάλιν·

ἐγὼ δέ γ' ἤνυστρον βοὸς καὶ κοιλίαν ὑείαν
καταβροχθίσας κἆτ' ἐκπιὼν τὸν ζωμὸν ἀναπόνιπτος
λαρυγγιῶ τοὺς ῥήτορας καὶ Νικίαν ταράξω.

καὶ πάλιν·

e ἡ δ' Ὀβριμοπάτρα γ' ἔφθὸν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον.

σιαγόνος δὲ Κρατῖνος Πλούτοις·

περὶ σιαγόνος βοείας μαχόμενος.

καὶ Σοφοκλῆς Ἀμύκῳ·

σιαγόνας τε δὴ μαλθακὰς τίθησι.

Πλάτων δ' ἐν Τιμαίῳ γράφει· 'καὶ τὰς σιαγόνας ἄκρας αὐτοῖς συνέδησεν ὑπὸ τὴν φύσιν τοῦ προσώπου.' καὶ Ξενοφῶν ἐν τῷ περὶ ἱππικῆς·

f 'σιαγόνα μικρὰν συνεσταλμένην.' οἱ δὲ διὰ τοῦ ῡ στοιχείου ἐκφέροντες κατ' ἀναλογίαν λέγουσιν ἀπὸ τοῦ ὑός."

Χορδῶν τε μέμνηται Ἐπίχαρμος, ἃς ὀρύας ὀνομάζει, ἐπιγράψας τι καὶ τῶν δραμάτων Ὀρύαν. Ἀριστοφάνης ἐν Νεφέλαις·

ἔκ μου χορδὴν
τοῖς φροντισταῖς παραθέντων.

Κρατῖνος ἐν Πυτίνῃ·

ὡς λεπτός, ἢ δ' ὅς, ἔσθ' ὁ τῆς χορδῆς τόμος.

καὶ Εὔπολις ἐν Αἰξίν. Ἄλεξις δ' ἐν Λευκαδίᾳ ἢ Δραπέταις·

95 χορδαρίου τόμος ἦκεν καὶ περικομμάτιον.

Ἀντιφάνης ἐν Γάμοις·

ἐκτεμὼν χορδῆς μεσαῖον.

me?' Still again[a]: 'I'll gulp down a beef-gut and a pig's tripe, then drink up the broth, and without stopping to wipe my mouth I'll outbawl the orators and confound Nicias.' Again[b]: 'Ay, the daughter[c] of a mighty sire gave me a piece of meat cooked in broth, and a slice of guts, of tripe, and of belly.' Cratinus mentions the jawbone in *The Plutuses*[d]: 'fighting for the jawbone of an ox.' And Sophocles in the *Amycus*[e] says, 'makes jawbones soft.' Plato, in the *Timaeus*,[f] writes: 'He (God) also joined together the ends of their jawbones under the conformation of the face.' And Xenophon, in the *Art of Horsemanship*[g] mentions 'a small, contracted jaw.' Some pronounce the word with a *u* (*suagon*) by analogy with the word for swine (*sus*)."

Epicharmus mentions sausages, calling them *oryae*, a name by which he even entitles one of his plays, the *Orya*.[h] Aristophanes says in the *Clouds*[i]: "Let them make sausages of me and serve me up to the students." Cratinus in the *Wine-flask*[k]: "How thin, said he, is this slice of sausage!" So Eupolis in the *Goats*.[l] And Alexis in *Leucadia*, or *The Runaways*[m]: "A slice of sausage has arrived, and some mincemeat." Antiphanes in the *Nuptials*[n]: "Cutting out the middle slice of a sausage."

[a] *Eq.* 356. [b] 1178. [c] Athena.
[d] Kock i. 63. [e] *T.G.F.*[2] 154.
[f] 75 D. [g] ch. 1. 8. [h] Kaibel 110.
[i] 455. [k] Kock i. 72. [l] Kock i. 264.
[m] Kock ii. 344. [n] Kock ii. 40.

Ποδῶν δὲ καὶ ὠτίων, ἔτι δὲ ῥύγχους Ἀλεξις ἐν Κρατείᾳ ἢ Φαρμακοπώλῃ· τὸ δὲ μαρτύριον ὀλίγον ὕστερον ἐκθήσομαι, πολλὰ ἔχον τῶν ζητουμένων ὀνομάτων. Θεόφιλος Παγκρατιαστῇ·

ἐφθῶν μὲν σχεδὸν
τρεῖς μνᾶς. Β. λέγ' ἄλλο. Α. ῥυγχίον, κωλῆν, πόδας
b τέτταρας ὑείους, Β. Ἡράκλεις. Α. βοὸς δὲ τρεῖς.

Ἀναξίλας Μαγείροις[1]·

τῶν Αἰσχύλου πολὺ μᾶλλον εἶναί μοι δοκεῖ
ἰχθύδι' ὀπτᾶν. Β. τί σὺ λέγεις; ἰχθύδια;
συσσίτιον μέλλεις νοσηλεύειν. ὅσον
ἀκροκώλι' ἔψειν . . . ῥύγχη, πόδας.

Ἀναξίλας δ' ἐν Κίρκῃ·

δεινὸν μὲν γὰρ ἔχονθ' ὑὸς
ῥύγχος, ὦ φίλε Κινησία.

καὶ ἐν Καλυψοῖ·

c ῥύγχος φορῶν ὕειον ᾐσθόμην τότε.

Ὠτάρια δ' ὠνόμασε καὶ Ἀναξανδρίδης ἐν Σατυρίᾳ. Ἀξιόνικος δὲ ἐν Χαλκιδικῷ φησιν·

ζωμὸν ποιῶ
θερμὸν ἰχθὺν ἐπαναπλάττων, ἡμίβρωτα λείψανα
συντιθείς, οἴνῳ διαίνων,[2] ἔντερ' ἁλὶ καὶ[3] σιλφίῳ
σφενδονῶν, ἀλλᾶντα τέμνων, παραφέρων χορδῆς
τόμον,
ῥύγχος εἰς ὄξος πιέζων, ὥστε πάντας ὁμολογεῖν
τῶν γάμων κρείττω γεγονέναι τὴν ἕωλον ἡμέραν.

[1] The quotation makes little sense, and the mention of Anaxilas immediately after it raises a suspicion that much has been lost.

[2] οἴνῳ διαίνων Emperius: οιονταιανω A.

[3] ἔντερ' ἁλὶ καὶ Seidler: ἑτεράλικα A.

Feet, ears, and the snout are mentioned by Alexis in *Crateia*, or *The Apothecary*; his testimony I will quote a little later,[a] since it contains many of the terms under discussion. Theophilus in the *Pancration-Fighter*[b]: "A. Of boiled dishes there are nearly three pounds' weight.—B. Tell us more!—A. A snout, a ham, four pigs' feet,—B. Heracles[c]!—A. and three ox-feet." Anaxilas in *The Caterers*[d]: "A. More satisfactory to me by far than verses from Aeschylus is baking fish."—B. What's that you say, fish? You mean to make your messmates sick. How much better to boil trotters . . . snouts and feet." And Anaxilas in *Circe*[e]: "Having the snout of a pig, dear Cinesias; it was awful!" And in *Calypso*[f]: "I realized then that I bore a pig's snout."

Ears are mentioned by Anaxandrides in his *Satyrias*,[g] and Axionicus in *The Chalcidian*[h] says: "I am preparing a stew by warming over a fish until it is hot, putting in morsels that have been left over and moistening them with wine, slashing in some entrails seasoned with salt and silphium, a slice of sausage, and a bit of tripe, with a snout well soused in vinegar; and so you will all agree that the next morning's fare is better than that at the wedding the night before."

[a] Below, 107 b.

[b] Kock ii. 475. The pancration was a combination of wrestling and boxing.

[c] Himself a glutton, invoked for protection against gluttony.

[d] Kock ii. 269. See critical note. [e] Kock ii. 267.

[f] Kock ii. 266. [g] Kock ii. 155. [h] Kock ii. 415.

d Ἀριστοφάνης Προαγῶνι·

ἐγευσάμην χορδῆς ὁ δύστηνος τέκνων·
πῶς ἐσίδω ῥύγχος περικεκαυμένον;

Φερεκράτης Λήροις·

ὡς οὐχὶ τουτὶ ῥύγχος ἀτεχνῶς ἐσθ' ὑός;

Καὶ τόπος δέ τις οὕτω καλεῖται Ῥύγχος περὶ Στράτον τῆς Αἰτωλίας, ὥς φησι Πολύβιος ἐν ε' ἱστοριῶν. Στησίχορός τέ φησιν ἐν Συοθήραις·

κρύψαι δὲ ῥύγχος
ἄκρον γᾶς ὑπένερθεν.

ὅτι δὲ κυρίως λέγεται ῥύγχος ἐπὶ τῶν συῶν προ-
e είρηται. ὅτι δὲ καὶ ἐπ' ἄλλων ζῴων Ἄρχιππος Ἀμφιτρύωνι δευτέρῳ κατὰ παιδιὰν εἴρηκε καὶ ἐπὶ τοῦ προσώπου οὕτως·

καὶ ταῦτ' ἔχων τὸ ῥύγχος οὑτωσὶ μακρόν.

καὶ Ἀραρὼς Ἀδώνιδι·

ὁ γὰρ θεὸς τὸ ῥύγχος ὡς ἡμᾶς στρέφει.

Ἀκροκωλίων δὲ μέμνηται Ἀριστοφάνης Αἰολοσίκωνι·

καὶ μὴν τὸ δεῖν', ἀκροκώλια δή σοι τέτταρα
f ἤψησα τακερά.

καὶ ἐν Γηρυτάδῃ·

ἀκροκώλι', ἄρτοι, κάραβοι.

Ἀντιφάνης Κορινθίᾳ·

ἔπειτα κἀκροκώλιον
ὕειον Ἀφροδίτῃ; γελοῖον. Β. ἀγνοεῖς·
ἐν τῇ Κύπρῳ δ' οὕτω φιλῆδεῖ ταῖς ὑσίν,
ὦ δέσποθ', ὥστε σκατοφαγεῖν ἀπεῖρξε
τὸ ζῷον, τοὺς δὲ βοῦς ἠνάγκασεν.

Aristophanes in *The Rehearsal* [a]: "Alack, I have tasted the entrails of my children; how shall I look upon that scorched snout?" And Pherecrates in *Frills* [b]: "For is not this simply a swine's snout?"

There is also a place called by this name, Snout (Beak), near Stratus in Aetolia, according to Polybius in the sixth book of the *Histories*.[c] And Stesichorus, in the *Boar Hunters*, has [d]: "to hide the tip of the snout underground." That the word "snout" is properly applied only to swine has already been explained [e]; but that it may be applied also to other animals, and even be used jocosely of the human face, is shown by Archippus in the second edition of *Amphitryo* [f]: "Although he has a snout so long." So Araros, in *Adonis* [g]: "For the god is turning his snout toward us."

The word *acrocolia* ("trotters") is used by Aristophanes in the *Aiolosikon* [h]: "And what is more—for I had almost forgotten it—I boiled four trotters for you until they were tender." And in the *Gerytades* [i]: "Trotters, wheat loaves, and crayfish." Antiphanes in *The Woman of Corinth* [k]: "A. And then a pig's foot to Aphrodite? Ridiculous!—B. But you don't know. In Cyprus, my master, the goddess takes such delight in swine that she keeps the beast from feeding on dung, but has forced that

[a] Kock i. 510.
[b] Kock i. 173.
[c] Chap. 59 Hultsch.
[d] *P.L.G.*[4] iii. 14.
[e] Comparing Schol. Aristoph. *Av.* 348, we see that something has been lost.
[f] Kock i. 679.
[g] Kock ii. 215.
[h] Kock i. 393; *cf.* Aristoph. *Ran.* 558.
[i] Kock i. 430.
[k] Kock ii. 61.

ὅτι δ' ὄντως Ἀφροδίτῃ ὗς θύεται μαρτυρεῖ Καλλί-
96 μαχος ἢ Ζηνόδοτος ἐν ἱστορικοῖς ὑπομνήμασι γράφων ὧδε· "Ἀργεῖοι Ἀφροδίτῃ ὗν θύουσι, καὶ ἡ ἑορτὴ καλεῖται Ὑστήρια." Φερεκράτης δ' ἐν Μεταλλεῦσι·

σχελίδες δ' ὁλόκνημοι πλησίον τακερώταται
ἐπὶ πινακίσκοις καὶ δίεφθ' ἀκροκώλια.

Ἄλεξις Κυβευταῖς·

ἠριστηκότων
σχεδόν τι δ' ἡμῶν ἐξ ἀκροκωλίου τινός.

κἀν Παννυχίδι ἢ Ἐρίθοισιν·

ἡμίοπτα μὲν
τὰ κρεάδι' ἐστί, τὸ περίκομμ' ἀπόλλυται,
b ὁ γόγγρος ἐφθός, τὰ δ' ἀκροκώλι' οὐδέπω.

Τῶν δ' ἐφθῶν ποδῶν μνημονεύει Φερεκράτης ἐν Δουλοδιδασκάλῳ·

ὅπως[1] παρασκευάζεται τὸ δεῖπνον εἶπαθ'[2] ἡμῖν.
Β. καὶ δῆθ' ὑπάρχει τέμαχος ἐγ-
χέλειον ὑμῖν, τευθίς, ἄρ-
νειον κρέας, φύσκης τόμος,
ποὺς ἐφθός, ἦπαρ, πλευρόν, ὀρ-
νίθεια πλήθει πολλά, τυ-
ρὸς ἐν μέλιτι, μερὶς κρεῶν.

Ἀντιφάνης Παρασίτῳ·

χοιρίων
σκέλη καπύρ'. Β. ἀστεῖόν γε, νὴ τὴν Ἑστίαν,
ἄριστον. Α. ἐφθὸς τυρὸς ἐπεδόνει πολύς.

c Ἐκφαντίδης δ' ἐν Σατύροις·

πόδας ἐπεὶ δέοι πριάμενον καταφαγεῖν ἐφθοὺς ὑός.

[1] ὅπως Bergk: ὡς A.
[2] τὸ δεῖπνον εἶπαθ' Elmsley: δεῖπνον πῶς ἂν εἶπαθ' A.

job upon the oxen." As a matter of fact Callimachus (or Zenodotus), in *Historical Notes*,[a] testifies that the pig is sacrificed to Aphrodite, in these words : " The people of Argos sacrifice swine to Aphrodite, and the festival is called the Feast of Swine." Pherecrates, in *The Miners*,[b] has these lines : " There were close at hand, on platters, whole hams with shin and all, most tender, and trotters well boiled." Alexis in *The Dicers*[c] : " After we had just finished a luncheon from a bit of trotter." So too, in *The Vigil* (or *Toilers*)[d] : " The meat is only half-done, the mince-meat is spoiled, the eel is boiled, but the trotters are not yet ready."

Pherecrates mentions boiled feet in *The Slave-Teacher*[e] : A. " Tell us how the dinner is progressing.—B. Well then, you are to have a piece of eel, a squid, some lamb, a slice of sausage, a boiled foot, a liver, a rib, a vast number of birds, cheese with honey sauce, and a portion of beef." Antiphanes in *The Parasite*[f] : " A. There are smoked pigs' knuckles. —B. A nice luncheon, by the goddess of home !—A. Yes, and a lot of melted cheese was sizzling over them." Ecphantides, in *The Satyrs*[g] : " Whenever he had to buy and eat boiled pigs' feet."

[a] Frag. 100 h 1 Schneider ; *cf.* Schol. Aristoph. *Ach.* 793.
[b] Kock i. 175 ; Athen. 269 a.
[c] Kock ii. 339.
[d] Kock ii. 363.
[e] Kock i. 157.
[f] Kock ii. 87.
[g] Kock i. 9.

Γλώσσης δὲ μέμνηται Ἀριστοφάνης ἐν Ταγηνισταῖς διὰ τούτων·

ἄλις ἀφύης μοι· παρατέταμαι γὰρ τὰ λιπαρὰ κάπτων.
ἀλλὰ φέρετ' ἀπόβασιν[1] ἡπάτιον ἢ καπριδίου νέου κόλλοπά τιν'· εἰ δὲ μή, πλευρὸν ἢ γλῶτταν ἢ σπληνὸς ἢ νῆστιν ἢ δέλφακος ὀπωρινῆς ἠτριαίαν φέρετε δεῦρο μετὰ κολλάβων χλιαρῶν.

d Τοσούτων λεχθέντων καὶ περὶ τούτων οὐδὲ τῶν ἰατρῶν οἱ παρόντες ἀσύμβολοι μετειλήφασιν. ἔφη γὰρ ὁ Διονυσοκλῆς· "Μνησίθεος ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν ἔφη· 'κεφαλὴ καὶ πόδες ὑὸς οὐ πολὺ τὸ τρόφιμον καὶ λιπαρὸν ἐν ἑαυτοῖς ἔχουσι.'" καὶ ὁ Λεωνίδης· "Δήμων ἐν δ' Ἀτθίδος 'Ἀφείδαντα,' φησί, 'βασιλεύοντα Ἀθηνῶν Θυμοίτης ὁ νεώτερος ἀδελφὸς νόθος ὢν ἀποκτείνας αὐτὸς ἐβασίλευσεν. ἐφ' οὗ Μέλανθος Μεσσήνιος ἐκπεσὼν
e τῆς πατρίδος ἐπήρετο τὴν Πυθίαν ὅπου κατοικήσει. ἡ δὲ ἔφη, ἔνθα ἂν ξενίοις πρῶτον τιμηθῇ τοὺς πόδας αὐτῷ καὶ τὴν κεφαλὴν ἐπὶ τῷ δείπνῳ παραθέντων. καὶ τοῦτ' ἐγένετο αὐτῷ ἐν Ἐλευσῖνι· τῶν ἱερειῶν γὰρ τότε πάτριόν τινα ἑορτὴν ἐπιτελουσῶν καὶ πάντα τὰ κρέα κατανηλωκυιῶν, τῶν δὲ ποδῶν καὶ τῆς κεφαλῆς ὑπολοίπων ὄντων ταῦτα τῷ Μελάνθῳ ἀπέστειλαν."

ΜΗΤΡΑ ἑξῆς ἐπεισηνέχθη, μητρόπολίς τις ὡς ἀληθῶς οὖσα καὶ μήτηρ τῶν Ἱπποκράτους υἱῶν,

[1] A corrupt passage: *φέρεταθ' ἀπόβασιν* ACE.

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[a] Kock i. 522. [b] *F.H.G.* i. 378.

The tongue is mentioned by Aristophanes in *Masters of the Frying-pan*[a]: "No more anchovy for me! I am bursting with the greasy stuff I've eaten. Rather, to take the taste away, bring me a piece of liver or a glandule from a young boar, or failing that, a rib or a tongue or a spleen; or fetch me the paunch of a sucking-pig killed in the autumn, with some hot rolls."

With so much said on these matters, the physicians present did not fail to contribute their share. For Dionysocles said: "Mnesitheus of Athens, in his work on *Victuals*, remarked that the head and feet of a pig contain little nourishment or fat." And Leonidas quoted Demon, who says, in the fourth book of his *Attic History*[b]: "Apheidas, when king of Athens, was assassinated by his younger brother Thymoetes, a bastard, who thereupon became king. In his reign Melanthus of Messenia was banished from his native land and asked the Delphic priestess where he should find a home. And she made answer, 'Wherever, on being received as an honoured guest, he should have the feet and the head served to him at dinner.' And this actually happened to him at Eleusis; for when, in the course of the observance of some ancestral festival, the priestesses had consumed all the meat and only the feet and the head were left, these were sent to Melanthus."

Next was brought in a *swine's matrix*, a veritable metropolis and mother to the sons of Hippocrates,[c]

[c] Nephew of Pericles. There is a pun on *υἱῶν* ("sons") and *ὑῶν* ("swine"). The mention of *μητρόπολις* is equivalent to saying that the physicians present (referring to the great Hippocrates) will feel at home with the *μήτρα* before them. For the sons of Hippocrates (not the physician) see Aristoph. *Clouds* 1001, and Scholiast.

f οὓς εἰς ὑωδίαν κωμῳδουμένους οἶδα. εἰς ἣν ἀποβλέψας ὁ Οὐλπιανὸς "ἄγε δή," ἔφη, "ἄνδρες φίλοι, παρὰ τίνι κεῖται ἡ μήτρα; ἱκανῶς γὰρ γεγαστρίσμεθα καὶ καιρὸς ἤδη 'στὶ καὶ λέγειν ἡμᾶς. τοῖς δὲ κυνικοῖς τοῦτο παρακελεύομαι σιωπᾶν κεχορτασμένοις ἀφειδῶς, πλὴν εἰ μὴ καὶ τῶν σιαγόνων καὶ τῶν κεφαλῶν κατατρῶξαι βούλονται καὶ τὰ ὀστᾶ, ὧν οὐδεὶς φθόνος αὐτοῖς ἀπολαύειν ὡς κυσί· τοῦτο γάρ εἰσι καὶ εὔχονται καλεῖσθαι.

97 νόμος δὲ λείψαν' ἐκβάλλειν κυσίν,

ἐν Κρήσσαις ὁ Εὐριπίδης ἔφη. πάντα γὰρ ἐσθίειν καὶ πίνειν θέλουσιν, ἐπὶ νοῦν οὐ λαμβάνοντες ὅπερ ὁ θεῖος Πλάτων ἔφη ἐν Πρωταγόρᾳ· 'τὸ περὶ ποιήσεως διαλέγεσθαι ὁμοιότατον εἶναι τοῖς συμποσίοις τοῖς τῶν φαύλων καὶ ἀγοραίων ἀνθρώπων. καὶ γὰρ οὗτοι διὰ τὸ μὴ δύνασθαι ἀλλήλοις δι' αὑτῶν συνεῖναι ἐν τῷ πότῳ μηδὲ διὰ τῆς ἑαυτῶν φωνῆς καὶ λόγων τῶν ἑαυτῶν ὑπὸ ἀπαιδευσίας τιμίας ποιοῦσι τὰς αὐλητρίδας, πολλοῦ μισθούμενοι ἀλλοτρίαν φωνὴν τὴν τῶν αὐλῶν, καὶ διὰ b τῆς ἐκείνων φωνῆς ἀλλήλοις ξύνεισιν. ὅπου δὲ καλοὶ καὶ ἀγαθοὶ ξυμπόται καὶ πεπαιδευμένοι εἰσίν, οὐκ ἂν ἴδοις οὔτε αὐλητρίδας οὔτε ὀρχηστρίδας οὔτε ψαλτρίας, ἀλλ' αὐτοὺς ἑαυτοῖς ἱκανοὺς ὄντας συνεῖναι ἄνευ τῶν λήρων τε καὶ παιδιῶν τούτων διὰ τῆς ἑαυτῶν φωνῆς, λέγοντάς τε καὶ ἀκούοντας ἐν μέρει ἑαυτῶν κοσμίως, κἂν πάνυ πολὺν οἶνον πίωσι.' τοῦτο δ' ὑμεῖς ποιεῖτε, ὦ Κύνουλκε· πίνοντες, μᾶλλον δ' ἐκπίνοντες, αὐλητρίδων καὶ ὀρχηστρίδων δίκην ἐμποδίζετε τὴν διὰ c τῶν λόγων ἡδονήν, ζῶντες κατὰ τὸν αὐτὸν Πλά-

who, as I know, were ridiculed in comedy for swinishness. After glancing at it Ulpian said, "Come now, my friends, in what author is the matrix mentioned? We have filled our bellies full, and it's high time that we do the talking; I urge the Cynics to be still, since they have foddered themselves without stint. But perhaps they would like to gnaw to pieces the bones of the jaw and the head; there is no objection to their enjoying that kind of food, being Dogs. For that is what they are, and they boast of the title. Moreover, 'it is the custom to throw the remnants to the dogs,' as Euripides has said in *The Women of Crete*.[a] In fact, they will eat and drink anything, never taking to heart what the divine Plato said in the *Protagoras*[b]: 'To talk about poetry would make our gathering like the symposia of common and vulgar men. For being unable, through lack of cultivation, to amuse one another in company at a symposium, by their own resources or through their own voices and conversation, they raise high the market-price of flute-girls, hiring for a large sum an alien voice—that of the flutes—and for this they come together. But wherever men of gentle breeding and culture are gathered at a symposium, you will see neither flute-girls nor dancing-girls nor harp-girls; on the contrary, they are quite capable of entertaining themselves without such nonsense and child's-play, but with their own voices, talking and listening in their turn, and always decently, even when they have drunk much wine.' That is what you Cynics do, Cynulcus. When you drink—or rather when you drain—you are like flute-girls and dancing-girls in thwarting the pleasure of conversa-

[a] *T.G.F.*[2] 504. [b] 347 c.

τωνα, ὃς ἐν τῷ Φιλήβῳ φησίν, οὐκ ἀνθρώπου βίον, ἀλλά τινος πλεύμονος ἢ τῶν ὅσα θαλάττια μετ' ὀστρεΐνων ἔμψυχά ἐστι σωμάτων." καὶ ὁ Κύνουλκος ὀργισθεὶς "γάστρων," ἔφη, "καὶ κοιλιόδαιμον ἄνθρωπε, οὐδὲν ἄλλο σὺ οἶσθα, οὐ λόγους διεξοδικοὺς εἰπεῖν, οὐχ ἱστορίας μνησθῆναι, οὐ τῆς ἐν λόγοις χάριτος ἀπάρξασθαί ποτε, ἀλλὰ τὸν χρόνον ἅπαντα περὶ ταῦτα κατετρίβης ζητῶν, κεῖται, οὐ
d κεῖται; εἴρηται, οὐκ εἴρηται; ἐξονυχίζεις τε πάντα τὰ προσπίπτοντα τοῖς συνδιαλεγομένοις τὰς ἀκάνθας συνάγων,

ὡς ἀν' ἐχινόποδας καὶ ἀνὰ τρηχεῖαν ὄνωνιν

ἀεὶ διατρίβων, ἀνθέων τῶν ἡδίστων μηδὲν συναθροίζων. ἢ οὐ σὺ εἶ ὁ καὶ τὴν ὑπὸ Ῥωμαίων καλουμένην στρήναν κατά τινα πατρίαν παράδοσιν λεγομένην καὶ διδομένην τοῖς φίλοις ἐπινομίδα καλῶν; καὶ εἰ μὲν τὴν Πλάτωνος ζηλώσας, μαθεῖν βουλόμεθα . . . .[1] εἰ δὲ παρά τινι οὕτως εὑρὼν λεγομένην, ἐμφάνισον τὸν εἰπόντα. ἐγὼ γὰρ οἶδα ἐπινομίδα καλουμένην καὶ μέρος τι τῆς τριήρους, ὡς Ἀπολλώνιος ἐν Τριηρικῷ παρατέθειται. οὐ
e σὺ εἶ ὁ καὶ τὸν καινὸν καὶ οὐδέπω ἐν χρείᾳ γενόμενον φαινόληνεἴρηται γάρ, ὦ βέλτιστε, καὶ ὁ φαινόλης—εἰπών 'παῖ Λεῦκε, δός μοι τὸν ἄχρηστον φαινόληνεἰς βαλανεῖον δέ ποτε πορευό-

[1] Kaibel marks a lacuna here. He suggests the supplement given in the translation: "scire volumus quid strena cum Platonis libro commune habeat."

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[a] 21 c. [b] *Cf.* 1 e.

[c] From an unknown poet, quoted also by Plutarch, *Mor.* ii. 44 e.

[d] A word of three meanings: a present at New Year, the title of a work ascribed to Plato, part of a trireme.

tion, living, as Plato again describes it in the *Philebus*,[a] 'the life, not of a human being, but of a mollusk or some other creature of the sea which has breath, and for its body a shell.'" And Cynulcus, in a burst of temper cried out, "You glutton, whose god is your belly, and with no wit for anything else! You are ignorant of the art of connected discourse, you cannot recall the facts of history, or even so much as make a slight offering with a graceful phrase. No, you have misused your whole time in asking 'is such a word found or not?[b] Is it used or not used?' And you test every word that occurs to your companions in talk as one tests a smooth surface by drawing his nail over it, collecting all the thorny places, 'like one making his way through prickly plants and thorny liquorice,'[c] for ever wasting time, but never gathering the flowers that are sweetest. You are the one who tells us that what the Romans call *strena* ('New Year's gift'), a name and a custom of friendly giving handed down by ancient tradition, is the *epinomis*.[d] Now if you call it that in competition with Plato, we should like to know [what the one has to do with the other].[e] But if you have found it in any author, tell us who he is. For myself, I know that a certain part of the trireme is called *epinomis*, according to citations given by Apollonius in his book *On the Trireme*. You are the one who uttered that new word *phainoles*,[f] not yet accepted in good use—yes, sir, *phainoles* has become masculine!—when you said, 'Slave, Leucus! give me that useless *phainoles*[g]!' Once, when you

[e] See critical note.

[f] Lat. *paenula*, "cloak," became masculine in Greek.

[g] For a cloak which he had never worn he used a word (ἄχρηστον) which also means "useless."

μενος οὐκ ἔφης πρὸς τὸν πυνθανόμενον 'ποῖ δή;' 'ἀπολούμενος, ἦν δ' ἐγώ, ἐπείγομαι;' κἀκείνης σοι τῆς ἡμέρας ὁ καλὸς κανυσῖνος ὑπὸ λωποδυτῶν ἀνηρπάσθη, ὡς γέλωτα πάμπολυν ἐν τῷ βαλανείῳ γενέσθαι ἀχρήστου ζητουμένου φαινόλου. ἄλλοτε δέ, ὦ ἑταῖροι φίλτατοι—πρὸς γὰρ ὑμᾶς εἰρήσεται
f τἀληθῆ—προσέπταισε λίθῳ καὶ τὴν κνήμην ἔλυσε· θεραπευθεὶς οὖν προῆει καὶ πρὸς τοὺς πυνθανομένους 'τί τοῦτο, Οὐλπιανέ;' 'ὑπώπιον' ἔλεγε. κἀγὼ—ξυνῆν γὰρ αὐτῷ—τότε τὸν γέλωτα φέρειν οὐ δυνάμενος παρά τινι τῶν φίλων ἰατρῷ ὑπαλειψάμενος τὰ ὑπὸ τοὺς ὀφθαλμοὺς παχεῖ φαρμάκῳ πρὸς τοὺς πυνθανομένους 'τί δὲ σύ;' 'πρόσκομμα' ἔφασκον.

"Τῆς δ' αὐτῆς ταύτης σοφίας καὶ ἕτερός ἐστι ζηλωτής, Πομπηιανὸς ὁ Φιλαδελφεύς, ἄνθρωπος
98 οὐκ ἀπάνουργος, ὀνοματοθήρας δὲ καὶ αὐτός. ὅστις πρὸς τὸν οἰκέτην διαλεγόμενος μεγάλῃ τῇ φωνῇ καλέσας τοὔνομα 'Στρομβιχίδη,' ἔφη, 'κόμιζέ μοι ἐπὶ τὸ γυμνάσιον τὰς βλαύτας τὰς ἀφορήτους καὶ τὴν ἐφεστρίδα τὴν ἄχρηστον. ἐγὼ γὰρ ὑποδησάμενος τὸν πώγωνα προσαγορεύσω τοὺς ἑταίρους· ὀπτὸς γάρ ἐστί μοι Λάριχος. κόμιζε δὲ τοῦ ἐλαίου τὴν λήκυθον· πρότερον γὰρ συντριβησόμεθον, ἔπειθ' οὕτως ἀπολούμεθον.' ὁ δ'

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[a] Quoting an anonymous line, he used an archaic form for "wash myself," as though from *ἀπόλλυμαι*, "be destroyed."

[b] The point is that *ὑπώπιον* is properly a bruise on the eye (Aristoph. *Ach.* 551), *πρόσκομμα* a bruise on the foot (Eustathius 914. 40).

[c] He uses *ἀφόρητος* ("unworn") and *ἄχρηστος* in the sense of "new," whereas they mean "intolerable" and "useless."

were on your way to a public bath, did you not answer somebody who asked where you were going, 'I am hurrying, said I, to mash[a] myself'? On that same day your fine Canusian coat was stolen by sneak-thieves, and loud mirth arose in the bath when the 'useless *phainoles*' could not be 'found.' And on another occasion, dear mates (for to you shall be told the truth), he stumbled on a stone and wrenched his ankle. After having it attended to, he went on his way, and to all who asked, 'What ails you, Ulpian?' he would say, 'a black eye.'[b] I happened to be with him and could not restrain my laughter on the occasion. Later I was visiting a friend, a physician, and I got him to smear my eyes thickly with a salve; and then, when people asked me, 'What's the matter with you?' I would reply, 'I sprained my eye.'

"Now there is also another devotee of this same pedantry, Pompeianus of Philadelphia, a man not without guile, and a word-chaser on his own account. Why! Talking to his slave he would call out his name in loud tones and say, 'Strombichides, carry my intolerable[c] pumps and my useless[c] mantle to the gymnasium. For after I have laced up[d] my beard I am going to address the brethren. For I must cook up Larichus.[e] Fetch, too, the oil jug; for we twain will first have a drub down,[f] and then we will mash ourselves.'[g] This same wiseacre once remarked

[a] Properly used of buckling a sandal, and thus derisively calling attention to the length of his beard.

[b] The pretentious expression for "he must be visited" also means "he is in the oven."

[f] Instead of the simple τρίβω, "rub down." The pedantic use of the obsolete dual is to be noted, especially in the first person, which was very rare even in classical times.

[g] Also, "go to the devil," as in 97 e.

αὐτὸς οὗτος σοφιστὴς Φεβρουαρίῳ μηνί, ὡς Ῥω-
b μαῖοι λέγουσι—τὸν δὲ μῆνα τοῦτον κληθῆναί φησιν
ὁ Μαυρούσιος Ἰόβας ἀπὸ τῶν κατουδαίων φόβων
κατ' ἀναίρεσιν τῶν δειμάτων—ἐν ᾧ τοῦ χειμῶνός
ἐστι τὸ ἀκμαιότατον, καὶ ἔθος τότε τοῖς κατοιχο-
μένοις τὰς χοὰς ἐπιφέρειν πολλαῖς ἡμέραις, πρός
τινα τῶν φίλων 'οὐκ εἶδές με,' ἔφη, 'πολλῶν
ἡμερῶν διὰ τὰ καύματα.' τῆς δὲ τῶν Παναθη-
ναίων ἑορτῆς ἐπιτελουμένης, δι' ἧς καὶ τὰ
δικαστήρια οὐ συνάγεται, ἔφη 'γενέθλιός ἐστι
τῆς ἀλέκτορος Ἀθηνᾶς καὶ ἄδικος ἡ τῆτες ἡμέρα.'
ἐκάλεσε δέ ποτε καὶ τὸν ἐκ Δελφῶν ἐπανελθόντα
ἡμῶν ἑταῖρον οὐδὲν αὐτῷ χρήσαντος τοῦ θεοῦ
c ἄχρηστον. δεῖξιν δέ ποτε λόγων δημοσίᾳ ποιού-
μενος καὶ ἐγκώμιον διεξερχόμενος τῆς βασιλευού-
σης πόλεως ἔφη 'θαυμαστὴ δ' ἡ Ῥωμαίων ἀρχὴ
ἡ ἀνυπόστατος.'

"Τοιοῦτοί τινές εἰσιν, ὦ ἑταῖροι, οἱ Οὐλπιάνειοι
σοφισταί, οἱ καὶ τὸ μιλιάριον καλούμενον ὑπὸ
Ῥωμαίων, τὸ εἰς[1] θερμοῦ ὕδατος κατεργασίαν
κατασκευαζόμενον, ἰπνολέβητα ὀνομάζοντες, πολ-
λῶν ὀνομάτων ποιηταὶ καὶ πολλοῖς παρασάγγαις
d ὑπερδραμόντες τὸν Σικελιώτην Διονύσιον, ὃς τὴν
μὲν παρθένον ἐκάλει μέναν δρον, ὅτι μένει τὸν

[1] A (not CE) adds τοῦ.

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[a] *F.H.G.* iii. 470.

[b] *i.e.* Φεβρουάριος, quasi *φόβους οὐδαίους αἴρειν*, "dispelling fears of the underworld."

[c] Accompanied with incense and burnt offerings (*καύματα*), which he substitutes for "heat."

to one of his friends (it was in the month of February, which, according to Juba,[a] king of Mauretania, received its name from the spirits of the underworld and the ritual of dispelling the fears they inspired; in this month winter is at its height, and it is customary at this season to offer libations[c] to the departed for several days), 'You have not seen me for many days on account of the burnt-offerings.' During the celebration of the Panathenaea, when the courts do not convene, he said, 'It is the natal day of Athena Pullet[d] and to-day is an "unjust"[e] day.' And on one occasion he even called a friend of ours 'useless' when he returned from Delphi without receiving an oracle from the god.[f] Once, when he was delivering in public a show speech, expatiating on the glories of the Imperial City, he said, 'Marvellous is the unstable[g] empire of the Romans.'

"This, my friends,[h] is the kind of men who form Ulpian's learned coterie, men who actually give the name 'oven-cauldron' to what the Romans call a *miliarium*, a contrivance for making hot water. They are the inventors of many strange terms, out-running by many leagues the Sicilian Dionysius, who used to call a maiden 'wait-man' because she waits for a

[a] Alector, "cock," is used of the Virgin Goddess. It suggests Ἀλεξίκακος, "averter of evil." The translation "pullet" is meant to recall Athena Polias, "guardian of the city."

[e] For "unholy," μιαρὰ ἡμέρα, on which it was unlawful to do business.

[f] ἄχρηστος from χρῶμαι, "use," instead of from χράω, "deliver an oracle," which the pedant intended.

[g] ἀνυπόστατος in classical authors meant "unshakable," but later "without solid foundation."

[h] Cynulcus continues to 99 e.

ἄνδρα, καὶ τὸν στῦλον μενεκράτην, ὅτι μένει καὶ κρατεῖ, βαλάντιον δὲ τὸ ἀκόντιον, ὅτι ἐναντίον βάλλεται, καὶ τὰς τῶν μυῶν διεκδύσεις μυστήρια ἐκάλει, ὅτι τοὺς μῦς τηρεῖ. Ἄθανις δ' ἐν α' Σικελικῶν τὸν αὐτόν φησι Διονύσιον καὶ τὸν βοῦν γαρόταν καλεῖν καὶ τὸν χοῖρον ἴακχον. τοιοῦτος ἦν καὶ Ἀλέξαρχος ὁ Κασσάνδρου τοῦ Μακεδονίας βασιλεύσαντος ἀδελφός, ὁ τὴν Οὐρανόπολιν καλου-
e μένην κτίσας. ἱστορεῖ δὲ περὶ αὐτοῦ Ἡρακλείδης ὁ Λέμβος ἐν τῇ τριακοστῇ ἑβδόμῃ τῶν ἱστοριῶν λέγων οὕτως· "Ἀλέξαρχος ὁ τὴν Οὐρανόπολιν κτίσας διαλέκτους ἰδίας εἰσήνεγκεν, ὀρθροβόαν μὲν τὸν ἀλεκτρυόνα καλέων καὶ βροτοκέρτην τὸν κουρέα καὶ τὴν δραχμὴν ἀργυρίδα, τὴν δὲ χοίνικα ἡμεροτροφίδα καὶ τὸν κήρυκα ἀπύτην. καὶ τοῖς Κασσανδρέων δὲ ἄρχουσι τοιαῦτά ποτ' ἐπέστειλε·
f "'Ἀλέξαρχος Ὁμαιμέων[1] πρόμοις γαθεῖν. τοὺς ἡλιοκρεῖς οἰῶν οἶδα λιπουσαθεωτων ἔργων κρατιτορας μορσίμῳ τύχᾳ κεκυρωμένας θεουπογαις χυτλώσαντες αὐτοὺς καὶ φύλακας ὀριγενεῖς." τί δὲ ἡ ἐπιστολὴ αὕτη δηλοῖ νομίζω 'γὼ μηδὲ τὸν Πύθιον ἂν[2] διαγνῶναι.' κατὰ γὰρ τὸν Ἀντιφάνους Κλεοφάνη·

τὸ δὲ τυραννεῖν ἐστιν;
ἢ τί ποτε τὸν[3] σπουδαῖον ἀκολουθεῖν ἐρεῖς

[1] Wilamowitz: ὁμάρμων A: Ὁμαίμων Usener. Since the message was unintelligible to Heracleides, it is futile to attempt a restoration of the text.
[2] ἂν added by Meineke. [3] Kaibel: τὸ A.

[a] μένω, "await," ἀνήρ, "man." The other fantastic terms are similarly derived. Thus μένειν, "wait," κρατεῖν, "hold," give *menekrates*; βαλεῖν, "throw," ἐναντίον, "against,"

husband,[a] or a pillar 'stand-hold' because it stands and holds, or a javelin 'hurl-against' because it is hurled against one, or mouse-holes 'mice-keepers' because they guard mice. Speaking of this same Dionysius, Athanis, in the first book of his *Sicilian History*,[b] says that he called the ox 'earth-earer' and the pig *iacchos*.[c] Like him also was Alexarchus (brother of Cassander, once king of Macedonia), the founder of the city named Uranopolis. Concerning him Heracleides Lembus, in the thirty-seventh book of his *Histories*, narrates the following:[d] 'Alexarchus, founder of Uranopolis, introduced peculiar expressions, calling the cock "dawn-crier," the barber "mortal-shaver," the drachma "a silver bit," the quart-measure "daily feeder," the herald "loud bawler."[e] And on one occasion he sent this strange message to the authorities of Cassandreia[f]: 'Alexarchus, to the Primipiles of Brother's Town, joy: Our sun-fleshed yeans, I wot, and dams thereof which guard the braes whereon they were born, have been visited by the fateful dome of the gods in might, fresheting them hence from the forsaken fields." What this letter means, I fancy, not even the god of Delphi could make out.' It is like what Antiphanes makes his Cleophanes say:[g] 'But is that "being your own master"?—or what shall you say of a respectable man who follows the sophists about in

balantion, with play on *ballantion*, "purse"; *cf.* "purser," and "piercer"; *μῦς*, "mice," *τηρεῖν*, "keep," with play on *mysteria*, "mysteries"; *γᾶ* or *γῆ*, "earth," *ἀροῦν*, "plough," Old Eng. "ear," *garotas*.

[a] Properly a name of Bacchus, here "squealer," *cf.* *λάκχω*, "cry out."

[b] *F.H.G.* ii. 82.

[c] *F.H.G.* iii. 169.

[d] But this last is Homeric, *Iliad* vii. 384, at least as adjective.

[e] Named after his brother Cassander.

[f] Kock ii. 58, a satire on the Eleatic metaphysics.

ἐν τῷ Λυκείῳ μετὰ σοφιστῶν, νὴ Δία,
λεπτῶν, ἀσίτων, συκίνων, λέγονθ' ὅτι
τὸ πρᾶγμα τοῦτ' οὐκ ἔστιν, εἴπερ γίνεται,
99 οὐδ' ἔστι γάρ πω γινόμενον ὃ γίνεται,
οὔτ' εἰ πρότερον ἦν, ἔστιν ὅ γε νῦν γίνεται,
ἔστιν γὰρ οὐκ ὂν οὐδέν· ὃ δὲ μὴ γέγονέ πω,
οὐκ ἔσθ' ἕωσπερ γέγονε, ὅ γε μὴ γέγονέ πω.
ἐκ τοῦ γὰρ εἶναι γέγονεν· εἰ δ' οὐκ ἦν ὅθεν,
πῶς ἐγένετ' ἐξ οὐκ ὄντος; οὐχ οἷόν τε γάρ.
εἰ δ' αὖ ποθέν ποι γέγονεν, οὐκ ἔσται
κηποι δεποτις εἴη,[1] πόθεν γενήσεται
τοὐκ ὂν εἰς οὐκ ὄν· εἰς οὐκ ὂν γὰρ οὐ δυνήσεται.
b ταυτὶ δ' ὅ τι ἐστὶν οὐδ' ἂν Ἀπόλλων μάθοι.

"Οἶδα δ' ὅτι καὶ Σιμωνίδης που ὁ ποιητὴς ἀρίστ-
αρχον εἶπε τὸν Δία καὶ Αἰσχύλος τὸν Ἅιδην
ἀγησίλαον, Νίκανδρος δὲ ὁ Κολοφώνιος ἰοχέαιραν
τὴν ἀσπίδα τὸ ζῷον. διὰ ταῦτα καὶ τὰ τοιαῦτα
ὁ θαυμασιώτατος Πλάτων ἐν τῷ Πολιτικῷ εἰπὼν
ξηροβατικά τινα ζῷα καὶ ἀεροβατικὰ . . . ἄλλα,
ξηροτροφικόν τε καὶ ὑγροτροφικὸν καὶ ἀερονομι-
κὸν ἐπὶ ζῴων χερσαίων καὶ ἐνύγρων καὶ ἐναερίων
c ἐπιλέγει, ὥσπερ παρακελευόμενος τούτοις τοῖς
ὀνοματοποιοῖς φυλάττεσθαι τὴν καινότητα, γρά-
φων καὶ κατὰ λέξιν τάδε· 'κἂν διαφυλάξῃς τὸ μὴ
σπουδάζειν ἐπὶ τοῖς ὀνόμασι, πλουσιώτερος καὶ
εἰς γῆρας ἀναφανήσῃ φρονήσεως.' οἶδα δὲ
καὶ Ἡρῴδην τὸν Ἀττικὸν ῥήτορα ὀνομάζοντα
τροχοπέδην τὸ διαβαλλόμενον ξύλον διὰ τῶν τρο-

[1] Corrupt.

[a] *P.L.G.*[4] frag. 231. [b] *T.G.F.*[2] 116.
[c] Frag. 33 Schneider; properly of Artemis, "arrow-shooter."

the Lyceum—thin, worthless starvelings—declaring that "this thing has no being because it is becoming, and what is becoming cannot yet be said to have become; nor, supposing that it once had being, can that which is now becoming be, for nothing that is not, is. Again, that which has not yet become cannot be until it has become, seeing that it has not yet become; for it has become from that which is; but if it had not had being from something how could it have become out of what is not? That were impossible. But if it has had birth from something somewhere, then it cannot be that what is not shall be born into what is not; for into what is not it cannot pass." What all this means not Apollo himself could understand.'

"But I am aware that even Simonides the poet[a] somewhere calls Zeus Aristarchus ('noblest ruler'), and that Aeschylus[b] called Hades Agesilaus ('lord of the folk'), while Nicander of Colophon[c] called the creature known as the asp 'poison-shooter.' Moved by these and similar fantastic usages the most admirable Plato, speaking in the *Politicus*[d] of certain animals which traverse dry land, and of others which traverse the air, applies the terms 'walking on dry land,' 'walking in water,' and 'walking in the air' to land animals, water animals, and birds, by way of exhorting these word-fanciers to avoid strange novelties. His words literally quoted are:[e] 'If you will take care not to be too particular about mere names, you will end in being richer in wisdom when old age comes on.' I am aware, too, that Herodes Atticus, the orator, denominated the block of wood which is thrust between the spokes of a wheel 'a

[a] 264 D. [c] 261 E.

χῶν, ὅτε κατάντεις ὁδοὺς ὀχούμενος ἐπορεύετο, καίτοι Σιμαρίστου ἐν τοῖς Συνωνύμοις ἐποχέα τὸ ξύλον τοῦτο ἐπονομάσαντος. καὶ Σοφοκλῆς δέ
d που ὁ ποιητὴς τὸν φύλακα μοχλὸν φόβου ὠνόμασεν ἐν τούτοις·

θάρσει, μέγας σοι τοῦδ' ἐγὼ φόβου μοχλός.

κἀν ἄλλοις δὲ τὴν ἄγκυραν ἰσχάδα κέκληκεν διὰ τὸ κατέχειν τὴν ναῦν·

ναῦται δ' ἐμηρύσαντο νηὸς ἰσχάδα.

καὶ Δημάδης δὲ ὁ ῥήτωρ ἔλεγε τὴν μὲν Αἴγιναν εἶναι λήμην τοῦ Πειραιῶς, τὴν δὲ Σάμον ἀπορρῶγα τῆς πόλεως, ἔαρ δὲ τοῦ δήμου τοὺς ἐφήβους, τὸ δὲ τεῖχος ἐσθῆτα τῆς πόλεως, τὸν δὲ σαλπικτὴν κοινὸν Ἀθηναίων ἀλέκτορα. ὁ δ' ὀνοματοθήρας οὗτος σοφιστὴς καὶ ἀκάθαρτον ἔφη γυναῖκα ἧς
e ἐπεσχημένα ἦν τὰ γυναικεῖα. πόθεν δέ σοι, ὦ Οὐλπιανέ, καὶ κεχορτασμένοι εἰπεῖν ἐπῆλθε, δέον τῷ κορεσθῆναι χρήσασθαι;"

Πρὸς ταῦτα ὁ Οὐλπιανός πως ἡδέως γελάσας "ἀλλὰ μὴ βάυζε," εἶπεν, "ὦ ἑταῖρε, μηδὲ ἀγριαίνου τὴν κυνικὴν προβαλλόμενος λύσσαν τῶν ὑπὸ κύνα οὐσῶν ἡμερῶν, δέον αἰκάλλειν μᾶλλον καὶ προσσαίνειν τοῖς συνδείπνοις, μὴ καί τινα Κυνοφόντιν
f ἑορτὴν ποιησώμεθα ἀντὶ τῆς παρ' Ἀργείοις ἐπιτελουμένης. χορτασθῆναι εἴρηται, ὦ δαιμόνιε ἀνδρῶν, παρὰ μὲν Κρατίνῳ ἐν Ὀδυσσεῦσιν οὕτως·

ἦσθε πανημέριοι χορταζόμενοι γάλα λευκόν.

καὶ Μένανδρος δὲ ἐν Τροφωνίῳ ἔφη χορτασθείς. Ἀριστοφάνης δ' ἐν Γηρυτάδῃ·

θεράπευε καὶ χόρταζε τῶν μονῳδιῶν.

wheel-shackle' on the occasion when he was driving down steep roads, and indeed Simaristus, in his *Synonyms*, called this block a 'check'; and Sophocles, too, somewhere names the watchman 'a bar to fear' in this verse [a]: 'Have courage! I am thy mighty bar against this fear.' In another passage [b] he calls the anchor a 'stay' [c] because it holds back the vessel: 'The sailors drew up the stay of the ship.' Demades, also, the orator, used to say [d] that Aegina was 'the eyesore' of Peiraeus, that Samos was a 'fragment' broken from the empire, that young men are 'the spring-time' of the people, the walls of a city are its 'garb,' and a trumpeter was the 'public cock' of Athens. And this same word-chasing sophist used to speak of a woman whose menses had been checked as 'uncleansed.' When it comes to yourself, Ulpian, how did it occur to you to say 'foddered themselves' when you should have used the word 'satisfied'?"

To this Ulpian, with a pleasant smile, replied: "Nay, do not bark, comrade, nor grow savage, shooting forth canine [e] madness during the dog-days; rather, you should fawn on and wag your tail at your convives, lest we turn our holiday into a dog-slaughter like the one celebrated at Argos. 'Foddered,' my good sir, is a word used as I have used it by Cratinus in the *Odysseis* [f]: 'All day long ye sat and foddered yourselves with pure milk.' Again, Menander [g] in *Trophonius* used the past participle 'foddered'; and Aristophanes in *Gerytades* [h]: 'Take care of her and fodder her with monodies.' So, too,

[a] *T.G.F.*[2] 295.
[b] *T.G.F.*[2] 296.
[c] Properly "dried fig."
[d] Frag. 4 Tur.
[e] With a pun on "cynic."
[f] Kock i. 57.
[g] Kock iii. 133.
[h] Kock i. 429.

Σοφοκλῆς τε ἐν Τυροῖ·

σίτοισι παγχόρτοισιν ἐξενίζομεν.

Εὔβουλος δ' ἐν Δόλωνι·

ἐγὼ κεχόρτασμαι μέν, ἄνδρες, οὐ κακῶς,
ἀλλ' εἰμὶ πλήρης, ὥστε καὶ μόλις πάνυ
ὑπεδησάμην ἅπαντα δρῶν τὰς ἐμβάδας.

Σώφιλος δ' ἐν Φυλάρχῳ·

γαστρισμὸς ἔσται δαψιλής· τὰ προοίμια
ὁρῶ . . . . . χορτασθήσομαι.
νὴ τὸν Διόνυσον, ἄνδρες, ἤδη στρηνιῶ.

καὶ Ἄμφις ἐν Οὐρανῷ·

εἰς τὴν ἑσπέραν χορτάζομαι
ἐν ἅπασιν ἀγαθοῖς.

b ταῦτα μὲν οὖν, ὦ Κύνουλκε, εἰπεῖν προχείρως ἔχω σοι τὰ νῦν, αὔριον δὲ ἢ ἔνηφι—τὴν γὰρ εἰς τρίτην Ἡσίοδος εἴρηκεν οὕτως—πληγαῖς σε χορτάσω, ἐάνπερ μὴ εἴπῃς ὁ κοιλιοδαίμων παρὰ τίνι κεῖται." σιωπήσαντος δ' ἐκείνου "ἀλλὰ μὴν καὶ τοῦτο αὐτός σοι, ὦ κύον, ἐρῶ ὅτι Εὔπολις τοὺς κόλακας ἐν τῷ ὁμωνύμῳ δράματι οὕτω κέκληκε· τὸ δὲ μαρτύριον ἀναβαλοῦμαι, ἔστ' ἂν ἀποδῶ σοι τὰς πληγάς."

Ἡσθέντων οὖν ἐπὶ τοῖς πεπαιγμένοις ἁπάντων "ἀλλὰ μήν," ἔφη ὁ Οὐλπιανός, "καὶ τὸν περὶ τῆς c ΜΗΤΡΑΣ λόγον ἀποδώσω. Ἄλεξις γὰρ ἐν τῷ Ποντικῷ ἐπιγραφομένῳ δράματι Καλλιμέδοντα τὸν ῥήτορα, Κάραβον δὲ ἐπικαλούμενον κωμῳδῶν—ἦν δ' οὗτος εἷς τῶν κατὰ Δημοσθένη τὸν ῥήτορα πολιτευομένων—φησίν·

Sophocles in *Tyro* [a] says: 'With food of every fodder we entertained our guests'; and Eubulus in *Dolon* [b]: 'Gentlemen, I have foddered myself not badly, nay, I am full, and so, try as hard as I might, with all my efforts I could scarcely lace my shoes.' Sophilus, also, in *The Colonel of Horse* [c]: 'There is going to be gluttony at large expense; I can see its beginnings. I shall fodder myself to the full. By Dionysus, gentlemen, I am in clover already.' And Amphis in *The Sky* [d]: 'When evening comes I fodder myself on everything that's good.' These examples then, I can readily cite now for your benefit, Cynulcus, but to-morrow, or on the morrow's morrow, —Hesiod [e] speaks of the second day hence in this way—I'll fodder you with blows if you don't tell me where the word 'belly-god' is found." When Cynulcus made no answer he resumed: "Very well, my Dog-sage, I will tell you this myself—that Eupolis denotes flatterers by that word in the play of that name [f]; but I will postpone the proof until I pay you the beating I owe you."

They were all delighted with these jests, and Ulpian continued: "What is more, I will render an account of the word *mêtra* ('swine's paunch'). Alexis, in the play entitled *The Man from Pontus*, by way of ridiculing the orator Callimedon, surnamed 'crayfish,' who was active in politics in Demosthenes' time, says: [g] 'Every man is willing to die

[a] *T.G.F.*[2] 276. [b] Kock ii. 175.
[c] Kock ii. 446. [d] Kock ii. 244. [e] *Op.* 410.
[f] *Flatterers*, Kock i. 306; *cf.* 97 c. [g] Kock ii. 368.

ὑπὲρ πάτρας μὲν πᾶς τις ἀποθνήσκειν θέλει,
ὑπὲρ δὲ μήτρας Καλλιμέδων ὁ Κάραβος
ἑφθῆς ἴσως προσεῖτ' ἂν ἀποθανεῖν.

ἦν δὲ ὁ Καλλιμέδων καὶ ἐπὶ ὀψοφαγίᾳ διαβόητος.
d μνημονεύει τῆς μήτρας καὶ Ἀντιφάνης ἐν Φιλομήτορι οὕτως·

ἔμμητρον ἂν ᾖ τὸ ξύλον, βλάστην ἔχει·
μητρόπολίς ἐστιν, οὐχὶ πατρόπολις πόλις[1]·
μήτραν τινὲς πωλοῦσιν ἥδιστον κρέας·
Μητρᾶς ὁ Χῖός ἐστι τῷ δήμῳ φίλος.

Εὔφρων δ' ἐν Παραδιδομένῃ·

οὑμὸς διδάσκαλος δὲ μήτραν σκευάσας
παρέθηκε Καλλιμέδοντι κἀσθίονθ' ἅμα
ἐποίησε πηδᾶν, ὅθεν ἐκλήθη Κάραβος.

e Διώξιππος δ' ἐν Ἀντιπορνοβοσκῷ·

οἷων δ' ἐπιθυμεῖ βρωμάτων, ὡς μουσικῶν·
ἤνυστρα, μήτρας, χόλικας.

ἐν δὲ Ἱστοριογράφῳ·

τὴν στοὰν διεξέπαιεν Ἀμφικλῆς· μήτρας δύο
κρεμαμένας δείξας ἐκεῖνον πέμπε, φησίν, ἂν ἴδῃς.

Εὔβουλος δ' ἐν Δευκαλίωνι·

ἡπάτια, νῆστις, πλεύμονες, μήτρα.

"Λυγκεὺς δ' ὁ Σάμιος, ὁ Θεοφράστου γνώριμος,
καὶ τὴν σὺν ὀπῷ χρῆσιν αὐτῆς οἶδεν. ἀναγράφων
f γοῦν τὸ Πτολεμαίου συμπόσιόν φησιν οὕτως·
'μήτρας τινὸς περιφερομένης ἐν ὄξει καὶ ὀπῷ.'
τοῦ δὲ ὀποῦ μέμνηται Ἀντιφάνης ἐν Δυσέρωσι
περὶ Κυρήνης τὸν λόγον ποιούμενος·

[1] Meineke adds πόλις.

for his country, but Callimedon the Crayfish would doubtless submit to death for a boiled sow's paunch.' Now Callimedon was a notorious gourmand. The paunch is mentioned also by Antiphanes in *Fond of his Mother*, thus :[a] 'If the wood has pith in it, it can put forth a sprout ; a town is a mother-city, not a father-city ; the matrix is a delectable meat sold by some ; Metras the Chian is one whom the people love.' So Euphron in *The Surrendered Girl*[b] : 'My teacher prepared a paunch and served it to Callimedon ; and while he ate it, it made him jump, whence he got the name of crayfish.' And Dioxippus in *A Foe to Pimps*[c] : 'What dishes he hankers after ! how refined they are ! sweetbreads, paunches, entrails.' And in *The Historian*[d] : 'Through the portico burst Amphicles, and pointing to two paunches hanging there he cried, Send Callimedon here if you see him.' So Eubulus in *Deucalion*[e] : 'Chicken-livers, a jejunum, and a haggis and paunch.'

"Lynceus of Samos, intimate friend of Theophrastus, also knows of the use of the paunch with silphium extract. At any rate, in his description of Ptolemy's symposium his words are : 'A paunch was passed round, served in vinegar and silphium juice.' This juice is mentioned by Antiphanes in *Unhappy Lovers*, speaking of Cyrene[f] : 'I will not sail back

[a] Kock ii. 108. The first word in each line puns on the word "mother," μήτηρ.

[b] Kock iii. 322. The title may have been Παρεκδιδομένη, *Wrongly Wedded*.

[c] Kock iii. 358. [d] Kock iii. 359. [e] Kock ii. 173.

[f] Kock ii. 46. The speaker is bored by the Cyrenaic boast of producing the best horses and silphium. Hence the repetition.

ἐκεῖσε δ' οὐ πλέω
ὅθεν διεσπάσθημεν, ἐρρῶσθαι λέγων
ἅπασιν, ἵπποις, σιλφίῳ, συνωρίσιν,
καυλῷ, κέλησι, μασπέτοις, πυρετοῖς, ὀπῷ.

101 "Τῆς δὲ διαφορᾶς τῆς περὶ τὴν ἐκτομίδα μνημονεύει Ἵππαρχος ὁ τὴν Αἰγυπτιακὴν Ἰλιάδα συνθεὶς ἐν τούτοις·

ἀλλὰ λοπάς μ' εὔφραιν' ἣ μήτρης καλὰ πρόσωπα
ἐκβολάδος, δέλφαξ δ' ἐν κλιβάνῳ ἡδέα ὄζων.

Σώπατρος δ' ἐν μὲν Ἱπολύτῳ φησίν·

ἀλλ' οἷα μήτρα καλλίκαρπος[1] ἐκβολὰς
δίεφθα[2] λευκανθεῖσα τυροῦται δέμας.

ἐν δὲ Φυσιολόγῳ·

μήτρας ὑείας οὐκ ἀφεψηθεὶς τόμος,
b τὴν δηξίθυμον ἐντὸς ὀξάλμην ἔχων.

ἐν δὲ Σίλφαις·

μήτρας ὑείας ἑφθὸν ὡς φάγῃς τόμον,
δριμεῖαν ὠθῶν πηγανῖτιν εἰς χολήν.

"Οἱ μέντοι ἀρχαῖοι πάντες πρὸ τοῦ δειπνεῖν οὐ παρέφερον οὔτε μήτρας οὔτε θρίδακας οὔτ' ἄλλο τι τῶν τοιούτων, ὥσπερ νῦν γίνεται. Ἀρχέστρατος γοῦν ὁ ὀψοδαίδαλος μετὰ τὸ δεῖπνον καὶ τὰς προπόσεις καὶ τὸ μύροις χρήσασθαί φησιν·

c ἀεὶ δὲ στεφάνοισι κάρα παρὰ δαῖτα πυκάζου
παντοδαποῖς, οἷς ἂν γαίας πέδον ὄλβιον ἀνθῇ,
καὶ στακτοῖσι μύροις ἀγαθοῖς χαίτην θεράπευε
καὶ σμύρναν λίβανόν τε πυρὸς μαλακὴν ἐπὶ τέφραν
βάλλε πανημέριος, Συρίης εὐώδεα καρπόν.

[1] A: καλλιπάρῃος Kaibel.

[2] The quotation is so incomplete that δίεφθα ("well boiled") is not wholly intelligible.

to the place from which we were carried away, for I want to say good-bye to all—horses, silphium, chariots, silphium stalks, steeple-chasers, silphium leaves, fevers, and silphium juice.'

"The special excellence of the *vulva eiectitia*[a] is mentioned by Hipparchus, author of the *Egyptian Iliad*, in these lines: 'Rather, let me be cheered by a casserole or the lovely countenance of a miscarried matrix, or a sucking pig whose smell comes deliciously from the oven.' And Sopater says in his *Hippolytus*[b]: 'How the fecund miscarried matrix rounds out cheese-like in the stew, covered with white sauce!' In the *Man of Science* he says:[c] 'A slice of sow's matrix not over-cooked, with pungent brine-and-vinegar sauce inside.' And in *Bookworms*[c]: '. . . That you may eat a slice of sow's matrix boiled, dipping it into the bitter gall of rue.'

"As to the ancients, however, none of them had the custom of serving swine's paunches or lettuce or any other like relish before a banquet, as is done to-day. Archestratus, at any rate, the inventive genius of cookery, speaks[d] of it after the dinner, the toasts, and the smearing with perfumes: 'Always crown the head at a banquet with chaplets of all the myriad flowers wherewith earth's happy floor doth bloom, and dress the hair with fragrant, distilled unguents, and on the soft ashes of the fire throw myrrh and frankincense, Syria's redolent fruit, all the livelong

[a] Of a sow which has miscarried. [b] Kaibel 194.
[c] *Ibid.* 196. [d] Frag. 62 Ribbeck.

ἐμπίνοντι δέ σοι φερέτω τοιόνδε τράγημα,
γαστέρα καὶ μήτραν ἑφθὴν ὗός ἔν τε κυμίνῳ
ἔν τ' ὄξει δριμεῖ καὶ σιλφίῳ ἐμβεβαῶσαν
ὀρνίθων τ' ὀπτῶν ἁπαλὸν γένος, ὧν ἂν ὑπάρχῃ
ὥρη. τῶν δὲ Συρακοσίων τούτων ἀμέλησον,
d οἳ πίνουσι μόνον βατράχων τρόπον οὐδὲν ἔδοντες.
ἀλλὰ σὺ μὴ πείθου κείνοις, ἃ δ' ἐγὼ λέγω ἔσθε
βρωτά. τὰ δ' ἄλλα γ' ἐκεῖνα τραγήματα πάντα
πέφυκε
πτωχείας παράδειγμα κακῆς, ἑφθοί τ' ἐρέβινθοι
καὶ κύαμοι καὶ μῆλα καὶ ἰσχάδες. ἀλλὰ πλακοῦντα
αἴνει Ἀθήνησιν γεγενημένον· εἰ δὲ μή, ἄν που
αὐτὸν ἔχῃς ἑτέρωθι, μέλι ζήτησον ἀπελθὼν
e Ἀττικόν, ὡς τοῦτ' ἐστὶν ὃ ποιεῖ κεῖνον ὑβριστήν.
οὕτω τοι δεῖ ζῆν τὸν ἐλεύθερον ἢ κατὰ τῆς γῆς
καὶ κατὰ τοῦ βαράθρου καὶ Ταρτάρου ἐς τὸν ὄλεθρον
ἥκειν καὶ κατορωρύχθαι σταδίους ἀναρίθμους.

"Λυγκεὺς δὲ διαγράφων τὸ Λαμίας τῆς αὐλητρίδος
δεῖπνον, ὅτε ὑπεδέχετο Δημήτριον τὸν Πολι-
ορκητήν, εὐθέως τοὺς εἰσελθόντας ἐπὶ τὸ δεῖπνον
ἐσθίοντας ποιεῖ ἰχθῦς παντοίους καὶ κρέα. ὁμοίως
f καὶ τὸ Ἀντιγόνου τοῦ βασιλέως δεῖπνον διατιθεὶς
ἐπιτελοῦντος Ἀφροδίσια καὶ τὸ Πτολεμαίου τοῦ
βασιλέως ἰχθῦς πρῶτον παρατίθησι καὶ κρέα.

"Θαυμάζειν δ' ἐστὶν ἄξιον τοῦ τὰς καλὰς ὑπο-
θήκας παραδιδόντος ἡμῖν Ἀρχεστράτου, ὃς Ἐπι-
κούρῳ τῷ σοφῷ τῆς ἡδονῆς καθηγεμὼν γενόμενος
κατὰ τὸν Ἀσκραῖον ποιητὴν γνωμικῶς καὶ ἡμῖν
συμβουλεύει τισὶ μὲν μὴ πείθεσθαι, αὐτῷ δὲ προσ-
έχειν τὸν νοῦν, καὶ ἐσθίειν παρακελεύεται τὰ καὶ
τά, οὐδὲν ἀποδέων τοῦ παρὰ Δαμοξένῳ τῷ κωμῳ-
διοποιῷ μαγείρου, ὃς ἐν Συντρόφοις φησιν·

day. And as you sip your wine let these relishes be brought to you—pig's belly and boiled sow's matrix floating in cummin and vinegar and silphium ; also the tender tribe of birds roasted, such as the season affords. But disregard those Syracusans, who drink frog-fashion without eating anything ; nay, yield not to them, but eat the food I tell you. All the other common desserts are a sign of dire poverty—boiled chick-peas, beans, apples, and dried figs. Yet accept a cheese-cake made in Athens ; or failing that, if you get one from somewhere else, go out and demand some Attic honey, since that will make your cheese-cake superb. This is the way in which a freeborn man should live, else down below the earth, even below the pit and Tartarus, he should go to his destruction and lie buried countless fathoms deep.'

" Lynceus, however, in his description of the dinner given by the flute-girl Lamia in honour of Demetrius Poliorcetes represents the guests as eating all sorts of fish and flesh the moment they entered the dining-room. Similarly, in describing the arrangements for King Antigonus's dinner, when he celebrated the festival of Aphrodite, as well as the dinner given by King Ptolemy, he says that fish and meat were served first.

" We may well admire Archestratus, therefore, the author of the excellent admonitions just quoted. Anticipating the philosopher Epicurus in his doctrine of pleasure, he gives us advice in wise sayings after the manner of the poet of Ascra,[a] telling us not to follow certain persons, but rather to heed only himself, and urging us to eat this and that ; precisely like the cook in the comic poet Damoxenus, who says, in

[a] Hesiod.

102 Ἐπικούρου δέ με
ὁρᾷς μαθητὴν ὄντα τοῦ σοφοῦ, παρ' ᾧ
ἐν δύ' ἔτεσιν καὶ μησὶν οὐχ ὅλοις δέκα
τάλαντ' ἐγώ σοι κατεπύκνωσα τέτταρα.
B. τοῦτο δὲ τί ἐστιν, εἰπέ μοι. A. καθήγισα.
μάγειρος ἦν κἀκεῖνος, οὐκ ἤδει, θεοί,
ποῖος μάγειρος. ἡ φύσις πάσης τέχνης
ἀρχέγονόν ἐστ', ἀρχέγονον, ὦλιτήριε.
οὐκ ἔστιν οὐδὲ ἓν νοεῖν[1] σοφώτερον,
πᾶν[2] τ' εὐχερὲς τὸ πρᾶγμα, τοῦ λόγου τριβὴν
b ἔχοντι τούτου· πολλὰ γὰρ συμβάλλεται.
διόπερ μάγειρον ὅταν ἴδῃς ἀγράμματον
μὴ Δημόκριτόν τε πάντα διανεγνωκότα,
μᾶλλον δὲ κατέχοντα καταγέλα ὡς κενοῦ[3]·
καὶ τὸν Ἐπικούρου κανόνα, μινθώσας ἄφες[4]
ὡς ἐκ διατριβῆς. τοῦτο δεῖ γὰρ εἰδέναι,
τίν' ἔχει διαφορὰν πρῶτον, ὦ βέλτιστε σύ,
γλαυκίσκος ἐν χειμῶνι καὶ θέρει· πάλιν
c ποῖος περὶ δύσιν Πλειάδος συνειδέναι
ἰχθὺς ὑπὸ τροπάς τ' ἐστὶ χρησιμώτατος.
αἱ μεταβολαὶ γὰρ αἵ τε κινήσεις, κακὸν
ἠλίβατον ἀνθρώποισιν, ἀλλοιώματα
ἐν ταῖς τροφαῖς ποιοῦσι, μανθάνεις; τὸ δὲ
ληφθὲν καθ' ὥραν ἀποδίδωσι τὴν χάριν.
τίς παρακολουθεῖ ταῦτα; τοιγαροῦν στρόφοι
καὶ πνεύματα γινόμενα τὸν κεκλημένον
d ἀσχημονεῖν ποιοῦσι. παρὰ δ' ἐμοὶ τρέφει
τὸ προσφερόμενον βρῶμα καὶ λεπτύνεται
ὀρθῶς τε διαπνεῖ. τοιγαροῦν εἰς τοὺς πόρους

[1] οὐδὲ ἓν νοεῖν Herwerden: οὐδὲν τοῦ πονεῖν A.
[2] Reisig: ἦν A. [3] The unmetrical verse is corrupt.
[4] Hermann (*cum comminxeris, dimitte*): μισθωσα σαφές ACE.

Foster Brothers [a]: 'A. In me you see a disciple of the sage Epicurus, in whose house, let me tell you, I "condensed" [b] four talents in less than two years and ten months.—B. What does that mean? Explain! —A. I "consecrated" them. That fellow, too, was a cook—ye gods, he knew not what a cook he was! Nature is the primal source of every art, the primal, you sinner! You cannot imagine anything cleverer than she, and every undertaking is easy to one who is versed in this doctrine, since much conspires to help him. Wherefore, when you see an illiterate cook, one who has not read Democritus entire or rather does not know him by heart, spurn him as an empty fool; and if he knows not the *Rule* of Epicurus, dismiss him with contempt, as being outside the pale of philosophy.[c] For you have got to know, good sir, the difference between a horse-mackerel in winter and one in summer; next, what fish is most useful at the time the Pleiad sets, and at the solstice. For mutations and movements, to men abysmal evil, work changes in their food, you understand; but that which is eaten in proper season yields gratification. But how many can follow all this with understanding? As a result, colic and winds arise, and make the guest behave with impropriety. But with my cooking, the food that is eaten nourishes, is properly digested and—exhaled. Hence the juices

[a] Kock iii. 349.

[b] Philosopher's word, used as slang for "made my pile."

[c] For διατριβή, "philosophic school," see 211 c, 350 a.

ὁ χυμὸς ὁμαλῶς πανταχοῦ συνίσταται.
χυμός, λέγει Δημόκριτος, οὐδὲν πρᾶγμα· τὰ
γινόμενα ποιεῖ τὸν φαγόντ' ἀρθριτικόν.
B. καὶ τῆς ἰατρικῆς τι μετέχειν μοι δοκεῖς.
A. καὶ πᾶς ὁ φύσεως ἐντός. ἢ δ' ἀπειρία
e τῶν νῦν μαγείρων κατανόει πρὸς τῶν θεῶν
οἵα 'στίν. ἅλμην ὅταν ἴδῃς ἐξ ἰχθύων
ὑπεναντίων αὐτοῖσι ποιοῦντας μίαν
καὶ σήσαμ' ὑποτρίβοντας εἰς ταύτην, λαβὼν
ἕκαστον αὐτῶν κατὰ μέρος προσπαρδέτω.
B. ὥς μοι κεχάρισαι.[1] A. τί γὰρ ἂν εὖ γένοιτ' ἔτι
τῆς ἰδιότητος πρὸς ἑτέραν μεμιγμένης
καὶ συμπλεκομένης οὐχὶ συμφώνους ἀφάς;
f τὸ ταῦτα διορᾶν ἐστιν ἐμψύχου τέχνης,
οὐ τὸ διανίζειν λοπάδας οὐδ' ὄζειν καπνοῦ.
ἐγὼ γὰρ εἰς τοὐπτάνιον οὐκ εἰσέρχομαι.
B. ἀλλὰ τί; A. θεωρῶ πλησίον καθήμενος,
πονοῦσιν ἕτεροι δ', οἷς[2] λέγω τὰς αἰτίας
καὶ τἀποβαῖνον· ' ὀξὺ τὸ περίκομμ', ἄνες.[3] '
B. ἁρμονικός, οὐ μάγειρος. A. ' ἐπίτεινον τὸ πῦρ.
ὁμαλιζέτω τις τὸ τάχος· ἢ[4] πρώτη λοπὰς
103 ζεῖ ταῖς ἐφεξῆς οὐχὶ συμφώνως.' νοεῖς
τὸν τύπον; B. Ἄπολλον. A. καί τι φαίνεται τέχνη;
εἶτ' οὐδὲν εἰκῇ παρατίθημι, μανθάνεις,
βρῶμ', ἀλλὰ μείξας πάντα κατὰ συμφωνίαν.
B. πῶς; A. ἔστιν αὐτοῖς ἃ διὰ τεττάρων ἔχει
κοινωνίαν, διὰ πέντε, διὰ πασῶν πάλιν·
ταῦτα προσάγω πρὸς αὐτὰ τὰ διαστήματα
καὶ ταῖς ἐπιφοραῖς εὐθὺς οἰκείως πλέκω.

[1] Meineke and Dobree: κέχρησαι A.
[2] Casaubon and Kock: ποιοῦσι δ' ἑτέροισιν A.
[3] Meineke: ἄφες A.
[4] τις τὸ τάχος· ἢ Kaibel: τοῖς στάχεσιν A.

are distributed evenly in all the passages. The juice, says Democritus, causes no trouble ; it is what subvenes that makes the eater gouty.—B. It looks to me as if you knew something of medicine also.—A. Yes, and so does anyone else who penetrates Nature. But observe, in the gods' name, the ignorance of modern cooks. When you see them making a pickled sauce out of fish of contradictory qualities, and grating a dash of sesame into it, take them in turn and—tweak their noses !—B. How delightful !—A. Ay, for what possible good can come when one individual quality is mixed with another and twisted together in a hostile grip ? Distinguishing these things clearly is a soulful art, not washing dishes or reeking with smoke. For myself, I never enter the kitchen.—B. Why, what do you do ?—A. I sit near by and watch, while others do the work ; to them I explain the principles and the result. "Softly ! the mincemeat is seasoned highly enough."[a] —B. You must be a musician, not a cook ! A. "Play fortissimo with the fire. Make the tempo even. The first dish is not simmering in tune with the others next it." Do you catch my drift ?—B. Save us !—A. It's beginning to look like an art to you, what ? You see, I serve no course without study, I mingle all in a harmonious scale.—B. What does that mean ?—A. Some things are related to each other by fourths, by fifths, or by octaves. These I join by their own proper intervals, and weave them in a series of appropriate courses. Sometimes I

[a] περίκομμα also suggests περικοπή, a musical passage or phrase; and ὀξύ, "sharp," also has a musical sense. Hence "you have pitched it high enough."

ἐνίοτ' ἐφεστὼς[1] παρακελεύομαι 'πόθεν
ἅπτει; τί τούτῳ μιγνύειν μέλλεις; ὅρα·
b διάφωνον ἕλκεις· οὐχ ὑπερβήσῃ;' σοφὸν
Ἐπίκουρος οὕτω κατεπύκνου τὴν ἡδονήν·
ἐμασᾶτ' ἐπιμελῶς. οἶδε τἀγαθὸν μόνος
ἐκεῖνος οἷόν ἐστιν· οἱ δ' ἐν τῇ στοᾷ
ζητοῦσι συνεχῶς, οἷόν ἐστ' οὐκ εἰδότες.
οὐκοῦν ὅ γ' οὐκ ἔχουσιν, ἀγνοοῦσι δέ,
οὐδ' ἂν ἑτέρῳ δοίησαν. B. οὕτω συνδοκεῖ·
ἀφῶμεν οὖν τὰ λοιπά· δῆλα δὴ πάλαι.

"Καὶ Βάτων δ' ἐν Συνεξαπατῶντι δυσχεραίνοντα
ποιήσας μειρακίου πατέρα ὡς διαφθαρέντος κατὰ
c τὴν δίαιταν ὑπὸ τοῦ παιδαγωγοῦ φησίν·

ἀπολώλεκας τὸ μειράκιόν μου παραλαβών,
ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν εἰς βίον
ἀλλότριον αὑτοῦ· καὶ πότους ἑωθινοὺς
πίνει διὰ σὲ νῦν, πρότερον οὐκ εἰθισμένος.
B. εἶτ' εἰ μεμάθηκε, δέσποτα, ζῆν, ἐγκαλεῖς;
A. ζῆν δ' ἐστὶ τὸ τοιοῦθ'; B. ὡς λέγουσιν οἱ
σοφοί.
ὁ γοῦν Ἐπίκουρός φησιν εἶναι τἀγαθὸν
τὴν ἡδονὴν δήπουθεν· οὐκ ἔστιν δ' ἔχειν
d ταύτην ἑτέρωθεν, ἐκ δὲ τοῦ ζῆν δὴ καλῶς
εὖ ζῶσ' ἅπαντες. ἢ[2] τυχὸν δώσεις ἐμοί;
A. ἑόρακας οὖν φιλόσοφον, εἰπέ μοι, τινὰ
μεθύοντ' ἐπὶ τούτοις θ' οἷς λέγεις κηλούμενον;
B. ἅπαντας· οἱ γοῦν τὰς ὀφρῦς ἐπηρκότες
καὶ τὸν φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις
καὶ ταῖς διατριβαῖς ὥσπερ ἀποδεδρακότα

[1] ἐνίοτ' ἐφεστὼς G. Hermann: ἐνίοτε δ' ἐφεστὼς A.
[2] Schweighäuser: ευσωσιαπαντη A.

superintend with admonitions like "What are you joining that to?" "What are you going to mix with that?" "Look out! You are pulling a discordant string." "Leave that out, won't you?" Even so did Epicurus condense pleasure into the sum of wisdom. He could masticate with care. He is the only one who knows what the Good is. They of the Porch [a] are always seeking for it, but they don't know what its nature is. What, therefore, they have not got and do not know, they cannot impart to anyone else. B. I quite agree. Let us, then, dismiss the rest of your story; it has long been plain what it is.'

"Baton, also, in *The Fellow-Cheater*, portrays a father in distress over his young son, whose manners have been spoiled by his nurse.[b] He says:[c] 'You have taken my boy and ruined him, you foul wretch, and have lured him into a life foreign to his nature. He now takes a morning cup through your influence, something he never did before.—NURSE: And so, master, you blame me if he has seen a bit of life?—FATHER: Life, do you call that life?—NURSE: Yes, the wise so call it. Epicurus, anyhow, says that pleasure is the highest Good; everybody knows that. You cannot have it in any other way, whereas by living well, of course, all live rightly. Perhaps you will grant me that?—FATHER: Tell me then, have you ever seen a true philosopher drunk, or beguiled by the doctrines you preach?—NURSE: Aye, every mother's son of them. At any rate, those who walk with eyebrows uplifted, and seek in their discussions and discourses for "the wise man," as if he

[a] The Stoics.
[b] The old male slave appointed to attend little boys.
[c] Kock iii. 328. The quotation recurs 279 a.

οὕτως, ἐπὰν γλαυκίσκος αὐτοῖς παρατεθῇ,
ἴσασιν οὗ δεῖ πρῶτον ἅψασθαι τόπου
e καὶ τὴν κεφαλὴν ζητοῦσιν ὥσπερ πράγματος,
ὥστ' ἐκπεπλῆχθαι πάντας.

"Καὶ παρ' Ἀντιφάνει δ' ἐν Στρατιώτῃ ἢ Τύχωνι παραινέσεις εἰσφέρων ἄνθρωπος τοιοῦτός ἐστιν, ὅς φησιν·

ὅστις ἄνθρωπος δὲ φὺς
ἀσφαλές τι κτῆμ' ὑπάρχειν τῷ βίῳ λογίζεται,
πλεῖστον ἡμάρτηκεν. ἢ γὰρ εἰσφορά τις ἦρπακεν
τἄνδοθεν πάντ' ἢ δίκη τις περιπεσὼν ἀπώλετο
f ἢ στρατηγήσας προσῶφλεν ἢ χορηγὸς αἱρεθεὶς
ἱμάτια χρυσᾶ παρασχὼν τῷ χορῷ ῥάκος φορεῖ
ἢ τριηραρχῶν ἀπήγξατ' ἢ πλέων ἤλωκέ ποι
ἢ βαδίζων ἢ καθεύδων κατακέκοφθ' ὑπ' οἰκετῶν.
οὐ βέβαιον οὐδέν ἐστι, πλὴν ὅσ' ἂν καθ' ἡμέραν
104 εἰς ἑαυτὸν ἡδέως τις εἰσαναλίσκων τύχῃ,
οὐδὲ ταῦτα σφόδρα τι· καὶ γὰρ τὴν τράπεζαν
ἁρπάσαι
κειμένην ἄν τις προσελθών· ἀλλ' ὅταν τὴν ἔνθεσιν
ἐντὸς ἤδῃ τῶν ὀδόντων τυγχάνῃς κατεσπακώς,
τοῦτ' ἐν ἀσφαλεῖ νόμιζε τῶν ὑπαρχόντων μόνον.

τὰ αὐτὰ εἴρηκε καὶ ἐν Ὑδρίᾳ.

b "Εἰς ταῦτ' οὖν τις ἀποβλέπων, ἄνδρες φίλοι, εἰκότως ἂν ἐπαινέσειεν τὸν καλὸν Χρύσιππον κατέχοντα[1] ἀκριβῶς τὴν Ἐπικούρου φύσιν καὶ εἰπόντα μητρόπολιν εἶναι τῆς φιλοσοφίας αὐτοῦ τὴν Ἀρχεστράτου Γαστρολογίαν, ἣν πάντες οἱ τῶν φιλο-

[1] Meyer: *κατιδόντα* ACE; *cf.* 102 b.

were a runaway slave, once you set a sea-lizard before them, know so well what "topic" to attack first, seek so skilfully for the "gist or head of the matter," that everybody is amazed at their knowledge.'

"Then, too, in *The Soldier*, or *Tychon*, by Antiphanes, there appears a fellow who gives this advice, saying :[a] 'Any mortal man who counts on having anything he owns secure for life is very much mistaken. For either a war-tax snatches away all he has saved, or he becomes involved in a lawsuit and loses all, or he is fined after serving in the War Office, or is chosen to finance a play, and after supplying golden costumes for the chorus[b] he has to wear rags himself; or called to serve as trierarch,[b] he hangs himself, or sailing in his ship he is captured somewhere, or as he takes a walk or a nap he is murdered by his slaves. No, nothing is certain, except what one may chance to spend happily upon himself day by day. And even that is not so very certain. Somebody might come and carry off the very table spread with food. Rather, it's only when you've got your mouthful past your teeth and have swallowed it down that you can count it the one thing safe among your possessions.' The same lines occur also in *The Water Jar*.

"So then, my friends, when one considers these facts, he must with good reason approve the noble Chrysippus for his shrewd comprehension of Epicurus's 'Nature,' and his remark that the very centre of the Epicurean philosophy is the *Gastrology* of Archestratus, that noble epic which all philoso-

[a] Kock ii. 98.

[b] The χορηγία and τριηραρχία were state services ("liturgies"). In the latter a citizen helped to equip a trireme, the expenses of which were heavy.

σόφων γαστρίμαργοι Θέογνίν τινα αὐτῶν εἶναι λέγουσι τὴν καλὴν ταύτην ἐποποιίαν. πρὸς οὓς καὶ Θεόγνητος ἐν Φάσματι ἢ Φιλαργύρῳ φησίν·

. . . . . ἐκ τούτων . . . . . .
ἄνθρωπ', ἀπολεῖς με. τῶν γὰρ ἐκ τῆς ποικίλης
στοᾶς λογαρίων ἀναπεπλησμένος νοσεῖς·
c ' ἀλλότριόν ἐσθ' ὁ πλοῦτος ἀνθρώπῳ, πάχνη·
σοφία δ' ἴδιον, κρύσταλλος. οὐδεὶς πώποτε
ταύτην λαβὼν ἀπώλεσ'.' ὦ τάλας ἐγώ,
οἵῳ μ' ὁ δαίμων φιλοσόφῳ συνῴκισεν.
ἐπαρίστερ' ἔμαθες, ὦ πόνηρε, γράμματα·
ἀνέστροφέν[1] σου τὸν βίον τὰ βιβλία·
πεφιλοσόφηκας γῇ τε κοὐρανῷ λαλῶν,
οἷς οὐδέν ἐστιν ἐπιμελὲς τῶν σῶν[2] λόγων."

"Ετι τοῦ Οὐλπιανοῦ διαλεγομένου παῖδες ἐπεισῆλθον φέροντες ἐπὶ δίσκων ΚΑΡΑΒΟΥΣ μείζονας Καλd λιμέδοντος τοῦ ῥήτορος, ὃς διὰ τὸ φιληδεῖν τῷ βρώματι Κάραβος ἐπεκλήθη. "Αλεξις μὲν οὖν αὐτὸν ἐν Δορκίδι ἢ Ποππυζούσῃ φίλιχθυν εἶναι κοινῶς παραδίδωσι καθάπερ καὶ ἄλλοι τῶν κωμῳδιοποιῶν, λέγων οὕτως·

τοῖς ἰχθυοπώλαις ἐστὶν ἐψηφισμένον,
ὥς φασι, χαλκῆν Καλλιμέδοντος εἰκόνα
στῆσαι Παναθηναίοισιν ἐν τοῖς ἰχθύσιν,
ἔχουσαν ὀπτὸν κάραβον ἐν τῇ δεξιᾷ,
ὡς αὐτὸν ὄντ' αὐτοῖσι τῆς τέχνης μόνον
e σωτῆρα, τοὺς ἄλλους δὲ πάντας ζημίαν.

περισπούδαστος δὲ ἦν πολλοῖς ἡ τοῦ καράβου βρῶσις, ὡς ἔστι δεῖξαι διὰ πολλῶν τῆς κωμῳδίας

[1] ἀνέστροφεν 671 c (so Porson): ἀντέστροφεν AC.
[2] Musurus adds σῶν.

phers given to hearty eating claim as their Theognis.[a] It is against these also that Theognetus pronounces in *The Ghost* or *Miser*[b]: 'You'll be the death of me, fellow, with all this! You have stuffed yourself sick with the puny dogmas of the Painted Porch, that "wealth is not man's concern, wisdom is his peculiar possession, being as solid ice to thin frost; once obtained it is never lost." Unlucky wretch that I am, to be compelled by fate to live with such a philosopher! You, poor fool, must have learned your letters backwards; books have turned your life upside down. You have gabbled your silly philosophy to earth and heaven, which pay no heed whatever to your words.'"

While Ulpian was still talking, slaves entered, carrying on platters some crayfish larger than the orator Callimedon, who, because of his fondness for this viand, was called "Crayfish." Alexis, to be sure, writing in *Dorcis*, or *The Woman Who Smacks*, calls[c] him fish-lover, following a tradition common to other comic poets as well: "The fishmongers have voted, so people say, to raise a bronze statue of Callimedon in the fish-market at the next Panathenaea,[d] holding in his right hand a crayfish; for they regard him as the sole saviour of their business, all other customers being a loss." Yet the eating of crayfish was extremely popular, as may be shown by many

[a] Equivalent to a *Book of Proverbs*. The second book of the Theognidean collection contains verses suitable for reciting at dinner-parties.

[b] Kock iii. 364.

[c] Kock ii. 316.

[d] Quadrennial festival to Athena at Athens.

μερῶν· ἀρκέσει δὲ τὰ νῦν Ἀριστοφάνης ἐν ταῖς Θεσμοφοριαζούσαις οὕτως λέγων·

ἰχθὺς ἐώνηταί τις ἢ σηπίδιον
ἢ τῶν πλατειῶν καρίδων ἢ πουλύπους
ἢ νῆστις ὀπτᾶτ' ἢ γαλεὸς ἢ τευθίδες;
Β. μὰ τὸν Δί', οὐ δῆτ'. Α. οὐδὲ βατίς; Β. οὔ
f φημ' ἐγώ.
Α. οὐ χόριον[1] οὐδὲ πυὸς οὐδ' ἧπαρ κάπρου
οὐδὲ σχαδόνες οὐδ' ἠτριαῖον δέλφακος
οὐδ' ἐγχέλειον οὐδὲ κάραβον μέγαν[2]
γυναιξὶ κοπιώσαις ἐπεχορηγήσατε[3];

Πλατείας δὲ καρίδας ἂν εἴη λέγων τοὺς ἀστακοὺς καλουμένους, ὧν μνημονεύει Φιλύλλιος ἐν Πόλεσι. καὶ Ἀρχέστρατος γὰρ ἐν τῷ διαβοήτῳ ποιήματι οὐδ' ὅλως που κάραβον ὀνομάζων ἀστακὸν προσαγορεύει, ὥσπερ κἀν τούτοις·

105 ἀλλὰ παρεὶς λῆρον πολὺν ἀστακὸν ὠνοῦ
τὸν τὰς χεῖρας ἔχοντα μακρὰς ἄλλως τε βαρείας,
τοὺς δὲ πόδας μικρούς, βραδέως δ' ἐπὶ γαῖαν
ὀρούει.
εἰσὶ δὲ πλεῖστοι μὲν πάντων ἀρετῇ τε κράτιστοι
ἐν Λιπάραις· πολλοὺς δὲ καὶ Ἑλλήσποντος
ἀθροίζει.

καὶ Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ τὸν προειρημένον ἀστακὸν ὑπὸ τοῦ Ἀρχεστράτου δηλοῖ ὅτι κάραβός ἐστι λέγων οὕτως·

b ἐντὶ δ' ἀστακοὶ κολύβδαιναί τε χὠς τὰ[4] πόδι' ἔχει
μικρά, τὰς χεῖρας δὲ μακράς, κάραβος δὲ τὤνυμα.

[1] οὐ χόριον Porson: οὐδὲ χόρι' A. [2] Kock: μέγα A.
[3] Meineke: ἐπεκουρήσατε A.

passages in comedy. For the present it will suffice to quote Aristophanes, who says, in the *Thesmophoriazusae*[a]: "A. Hasn't anybody bought a fish? a squid, may be, or some broad prawns, or a polyp? Is there no broiled faster or salmon, and no squids? —B. No, Zeus help us, none at all.—A. Not even a ray?—B. No, I tell you!—A. No haggis or beestings or boar's liver, not even honey or pig's paunch? Have you not even supplied the weary women with an eel or a large crayfish?"

By "broad prawns" he must mean lobsters, as we call them, mentioned by Philyllius in *The Island-Towns*.[b] And this may be inferred from the fact that Archestratus, in his famous poem, does not even mention the word crayfish, but speaks of it as lobster, as in the following[c]: "But letting a lot of trash go, buy yourself a lobster, the kind which has long claws, and heavy withal, with feet that are small, and but slowly crawls he upon the land. Most of them, and the best of all in quality, are in the Liparae Islands; yet the Hellespont also gathers many." Further, Epicharmus, in *The Marriage of Hebe*, makes clear that the lobster mentioned above by Archestratus is the same as the cray, when he says:[d] "There are lobsters and crabs as well, and the creature with small feet and long claws, and its name is cray."

[a] Women celebrating the festival of Demeter, Founder of Law. The passage is from the second (lost) play of this title, not from the extant play; Kock i. 473.
[b] Kock i. 785; *cf.* 86 e.
[c] Frag. 8 Ribbeck.
[d] Kaibel 101.

[4] τε χῶς τὰ Porson and Dindorf: τ' ἔχοστα A, τε τὰ πόδι' ἔχουσαι CE.

Ἴδιον δ' ἐστὶ γένος καράβων τε καὶ ἀστακῶν ἄλλο, ἔτι δὲ καρίδων. τὸν δ' ἀστακὸν οἱ Ἀττικοὶ διὰ τοῦ ō ὀστακὸν λέγουσι, καθάπερ καὶ ὀσταφίδας. Ἐπίχαρμος δὲ ἐν Γᾷ καὶ Θαλάσσᾳ φησίν·

κἀστακοὶ γαμψώνυχοι.

Σπεύσιππος δὲ ἐν β' Ὁμοίων παραπλήσιά φησιν εἶναι τῶν μαλακοστράκων κάραβον, ἀστακόν, νύμφην, ἄρκτον, καρκίνον, πάγουρον. Διοκλῆς δ' ὁ Καρύστιός φησι· "καρῖδες, καρκίνοι, κάραβοι, c ἀστακοὶ εὔστομα καὶ διουρητικά." κολύβδαιναν δ' εἴρηκεν Ἐπίχαρμος ἐν τοῖς προεκκειμένοις, ὡς μὲν Νίκανδρός φησι, τὸ θαλάσσιον αἰδοῖον, ὡς δ' ὁ Ἡρακλείδης ἐν Ὀψαρτυτικῷ, τὴν καρῖδα. Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων "τῶν μαλακοστράκων ὀχεύονται, φησί, κάραβοι, ἀστακοί, καρῖδες καὶ τὰ τοιαῦτα, ὥσπερ καὶ τὰ ὀπισθουρητικὰ τῶν τετραπόδων. ὀχεύονται δὲ τοῦ ἔαρος ἀρχομένου πρὸς τῇ γῇ (ἤδη γὰρ ὦπται ἡ ὀχεία πάντων τῶν τοιούτων), ἐνιαχοῦ δὲ ὅταν τὰ σῦκα ἄρχηται πεπαίνεσθαι. γίνονται δ' οἱ μὲν κάραβοι d ἐν τοῖς τραχέσι καὶ πετρώδεσιν, οἱ δ' ἀστακοὶ ἐν τοῖς λείοις, ἐν δὲ τοῖς πηλώδεσιν οὐδέτεροι. διὸ καὶ ἐν Ἑλλησπόντῳ μὲν καὶ περὶ Θάσον ἀστακοὶ γίνονται, περὶ δὲ τὸ Σίγειον καὶ τὸν Ἄθω κάραβοι. εἰσὶ δ' οἱ κάραβοι μακρόβιοι πάντες." Θεόφραστος δ' ἐν τῷ περὶ τῶν φωλευόντων τοὺς ἀστακοὺς καὶ καράβους καὶ καρῖδας ἐκδύεσθαί φησι τὸ γῆρας.

Περὶ δὲ τῶν ΚΑΡΙΔΩΝ, ὅτι καὶ πόλις ἦν Καρί-

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[a] *ostaphides* for *astaphides*. [b] Kaibel 95.
[c] Frag. 139 Schneider.

But the crayfish variety is quite distinct from that of the lobster, and shrimps, again, are different. Those who speak Attic Greek pronounce the word for lobster with an *o* (*ostakos*), like the word for raisins.[a] But Epicharmus, in *Earth and Sea*,[b] has the form with *a*, "lobsters (*astakoi*) with crooked claws." Speusippus, in the second book of *Similars*, says that among the soft-shell crustaceans the crayfish, lobster, nympha, bear-crab, common crab, and pagurus crab are alike. Further, Diocles of Carystus says that shrimps, crabs, crayfish, and lobsters are well-flavoured and diuretic. According to Nicander,[c] another kind of crab, the *colybdaena*, is mentioned by Epicharmus in the play cited above, under the name of "sea-phallus;" but Heracleides, in his *Art of Cookery*, says that he means the shrimp. Aristotle, in the fifth book of *The Parts of Animals*,[d] says: "Of the soft-shelled crustaceans, the crayfish, lobsters, shrimps, and the like copulate from the rear, like the retromingent quadrupeds. Coition takes place at the beginning of spring near the shore (it has long since been observed in the case of all these creatures), but in some regions it occurs later, when the figs begin to ripen. The crayfish, he adds,[e] multiply in rough, rocky places, the lobsters in smooth, but neither occur on muddy grounds. Hence we find lobsters in the Hellespont and off the coast of Thasos, but crayfish off Sigeium and Mount Athos. All crayfish, moreover, are long-lived." Theophrastus, too, in his tract on *Animals which live in holes*,[f] asserts that lobsters, crayfish, and shrimps slough off old age.

Speaking of shrimps (*karides*), Ephorus in Book iii.

[a] *Hist. An.* v. 541 b 19; *cf.* Athen. 319 d.
[b] 549 b 13. [f] Frag. 177 Wimmer.

δες περὶ Χίον τὴν νῆσον Ἔφορος ἐν τῇ γ' ἱστορεῖ, κτίσαι φάσκων αὐτὴν τοὺς διασωθέντας ἐκ τοῦ ἐπὶ Δευκαλίωνος γενομένου κατακλυσμοῦ μετὰ Μάκαρος, καὶ μέχρι νῦν τὸν τόπον καλεῖσθαι
e Καρίδας. ὁ δὲ ὀψοδαίδαλος Ἀρχέστρατος παραινεῖ τάδε·

ἦν δέ ποτ' εἰς Ἴασον Καρῶν πόλιν εἰσαφίκηαι,
καρῖδ' εὐμεγέθη λήψῃ· σπανία δὲ πρίασθαι·
ἐν δὲ Μακηδονίᾳ τε καὶ Ἀμβρακίᾳ μάλα πολλαί.

Ἐκτεταμένως δ' εἴρηκε καρῖδα Ἀραρὼς μὲν ἐν Καμπυλίωνι·

αἵ τε καμπύλαι
καρῖδες ἐξήλλοντο δελφίνων δίκην
f εἰς σχοινόπλεκτον ἄγγος.

καὶ Εὔβουλος ἐν Ὀρθάννῃ·

καρῖδα καθῆκα κάτω[1] κἀνέσπασ' αὖθις.

Ἀναξανδρίδης Λυκούργῳ·

καὶ συμπαίζει καριδαρίοις
μετὰ περκιδίων καὶ θραττιδίων
καὶ ψηττα ρίοις μετὰ κωθαρίων
καὶ σκινδαρίοις μετὰ κωβιδίων.

ὁ δ' αὐτὸς κἀν Πανδάρῳ φησίν·

106 οὐκ ἐπικεκυφὼς ὀρθός, ὦ βέλτιστ', ἔσῃ·
αὕτη δὲ καριδοῖ[2] τὸ σῶμα καμπύλη,
ἄγκυρά τ' ἐστὶν ἄντικρυς τοῦ σώματος.

ἐν δὲ Κερκίῳ·

ἐρυθρότερον καρῖδος ὀπτῆς σ' ἀποφανῶ.

Εὔβουλος Τιτθαῖς·

καρῖδάς τε τῶν
κυφῶν.

records[a] that there was a town of that name near the island of Chios, and he declares that it was founded by the survivors of the flood, led by Macar, in Deucalion's time; and even to his day the place was called Karides (Crayville). That artificer of fancy dishes, Archestratus, gives this advice:[b] "If ever you go to Iasus, city of the Carians, you will get a good-sized shrimp. But it is rare in the market, whereas in Macedonia and Ambracia there are plenty."

The word *karis* is used with a long *i* by Araros in *The Hunchback*[c]: "The squirming shrimps leaped forth like dolphins into the rope-twined pot." Also by Eubulus in *Orthannes*[d]: "I let down a shrimp and pulled it up again." Anaxandrides in *Lycurgus*[e]: "He sports with the shrimplets among the perchlets and whitebait, with the sole among the gobios, and with the shiners among the gudgeon." The same writer says, in *Pandarus*[f]: "You can't be straight, good friend, when you are bending over: and so this woman twists and squirms like a shrimp anchored fast to your body." Likewise in *The Tail*[g]: "I'll make you redder than a broiled shrimp." Eubulus, in *The Nurses*,[h] has the phrase "shrimps, among creatures that have arched backs." And Ophelion, in

[a] *F.H.G.* i. 242.
[b] Frag. 24 Ribbeck.
[c] Kock ii. 217; *cf.* 86 d.
[d] Kock ii. 192.
[e] Kock ii. 144. All the names of the fish mentioned are in diminutive forms; for κωθάρια, apparently the same as κωβίδια, *cf.* 304 e.
[f] Kock ii. 149.
[g] Kock ii. 143.
[h] Kock ii. 204.

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[1] Musurus: καθηκατω ACE. The verse is corrupt.
[2] Kock: καριδοι A. But the verse is corrupt.

καὶ Ὠφελίων Καλλαίσχρῳ·

κυρταὶ δ' ὁμοῦ καρῖδες ἐν ξηρῷ πέδῳ.

καὶ ἐν Ἰαλέμῳ·

ὠρχοῦντο δ' ὡς καρῖδες ἀνθράκων ἔπι
b πηδῶσι κυρταί.

Συνεσταλμένως δ' εἴρηκεν Εὔπολις ἐν Αἰξὶν οὕτως·

πλὴν
ἅπαξ ποτ' ἐν Φαίακος ἔφαγον καρίδας.

καὶ ἐν Δήμοις·

ἔχων τὸ πρόσωπον καρίδος μασθλητίνης.

Ὠνομάσθησαν δὲ καρῖδες ἀπὸ τοῦ κάρα· τὸ πλεῖστον γὰρ μέρος τοῦ σώματος ἡ κεφαλὴ ἀπηνέγκατο. καρίδες δὲ βραχέως οἱ Ἀττικοὶ ἀναλόγως· παρὰ γὰρ τὸ κάρη γέγονε διὰ τὸ μείζονι κεχρῆσθαι
c κεφαλῇ. ὡς οὖν παρὰ τὸ γραφὴ γραφὶς καὶ βολὴ βολίς, οὕτως καὶ παρὰ τὸ κάρη καρίς. ταθείσης δὲ τῆς παρατελευταίας ἐτάθη καὶ τὸ τέλος, καὶ ὁμοίως λέγεται τῷ ψηφὶς καὶ κρηπίς.[1]

Περὶ δὲ τῶν ὀστρακοδέρμων τούτων Δίφιλος μὲν ὁ Σίφνιος οὕτω γράφει· "τῶν δ' ὀστρακοδέρμων καρίς, ἀστακός, κάραβος, καρκίνος, λέων τοῦ αὐτοῦ γένους ὄντα διαφέρουσι. μείζων δ' ἐστὶν ὁ λέων τοῦ ἀστακοῦ. οἱ δὲ κάραβοι καὶ
d γραψαῖοι λέγονται· τῶν καρκίνων δ' εἰσὶν σαρκωδέστεροι. ὁ δὲ καρκίνος βαρὺς καὶ δύσπεπτος."

[1] A adds καὶ τευθίς, which is not in Herodian i. 526, and which is not an example of the rule, since τευθίς has short *i*.

The Ugly Fair,[a] speaks of "curved shrimps heaped together on dry land"; and again in *The Wail from the East*[b]: "As curved shrimps leap on coals, so danced they."

On the other hand, the word *karis* is used with a short *i* by Eupolis in *The Goats*[c]: "Except that once I ate some shrimps in the house of Phaeax"; and in *The Demes*,[d] "He had the face of a shrimp, as red as a leather belt."

Shrimps (*karides*) got their name from *kara*, "head," for the head takes up the biggest part of the body. Attic writers, employing the word with a short *i*, derive it in the same way: it comes from *karê*, "head," because of the prominent head it possesses. Just as *graphis*, "graver," comes from *graphê*, "picture," and *bolis*, "missile," from *bolê*, "a throw," so also *karis* from *karê*. Since the penult was lengthened the ultima was lengthened also, and it is pronounced like *psêphîs*, "pebble," and *crêpîs*, "boot."

Concerning these crustaceans Diphilus of Siphnos writes thus: "Among the crustaceans the shrimp, lobster, crayfish, crab, and lion-crab, though of the same family, differ from one another. The lion-crab is larger than the lobster. The crayfish are also called *grapsaei*; they contain more meat than the crab. Crab-meat is heavy and hard to digest."

[a] Kock ii. 294.
[b] Kock ii. 293.
[c] Kock i. 259.
[d] Kock i. 286.

Μνησίθεος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ἐδεστῶν "κάραβοι," φησί, "καὶ καρκίνοι καὶ καρῖδες καὶ τὰ ὅμοια δύσπεπτα μὲν πάντα, τῶν δ' ἄλλων ἰχθύων εὐπεπτότερα πολλῷ. πρέπει δ' αὐτοῖς ὀπτᾶσθαι μᾶλλον ἢ ἕψεσθαι."

Κουρίδας δὲ τὰς καρῖδας εἴρηκε Σώφρων ἐν γυναικείοις οὕτως·

ἴδε καλᾶν κουρίδων, ἴδε καμμάρων, ἴδε φίλα·
θᾶσαι μὰν ὡς
ἐρυθραί τ' ἐντὶ καὶ λειοτριχιῶσαι.

Ἐπίχαρμος δ' ἐν Γᾷ καὶ Θαλάσσᾳ·

κουρίδες τε ταὶ[1] φοινίκιαι.

ἐν δὲ Λόγῳ καὶ Λογίννᾳ διὰ τοῦ ω εἴρηκεν·

ἀφύας τε κωρίδας τε καμπύλας.

Σιμωνίδης δέ·

θύννοισι τευθίς, κωβιοῖσι κωρίδες.

[1] τε ταὶ Kaibel: τε τε A.

Mnesitheus of Athens, in his work on *Victuals*, goes further and says that "crayfish, crabs, shrimps, and the like are all hard to digest, yet are more digestible than any other kind of fish, and should be broiled rather than stewed."

Sophron uses the form *kurides* for *karides* in his *Mimes of Women*[a]: "Lo, the beauteous *kurides* (shrimps), lo, the lobsters, lo, the beauties! Behold how red they are and smooth-haired!" So Epicharmus in *Earth and Sea*,[b] "the red *kurides* too"; but in *Lord and Lady Logos*,[c] he spells it with *ō*, "small fry and crooked *kōrides*." So also Simonides[d]: "cuttle-fish with tunny, *kōrides* with gudgeon."

[a] Kaibel 158.
[b] *Ibid.* 95.
[c] *Ibid.* 107.
[d] *P.L.G.*[4] frag. 15.

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